MODERN EDUCATION IN KOREA

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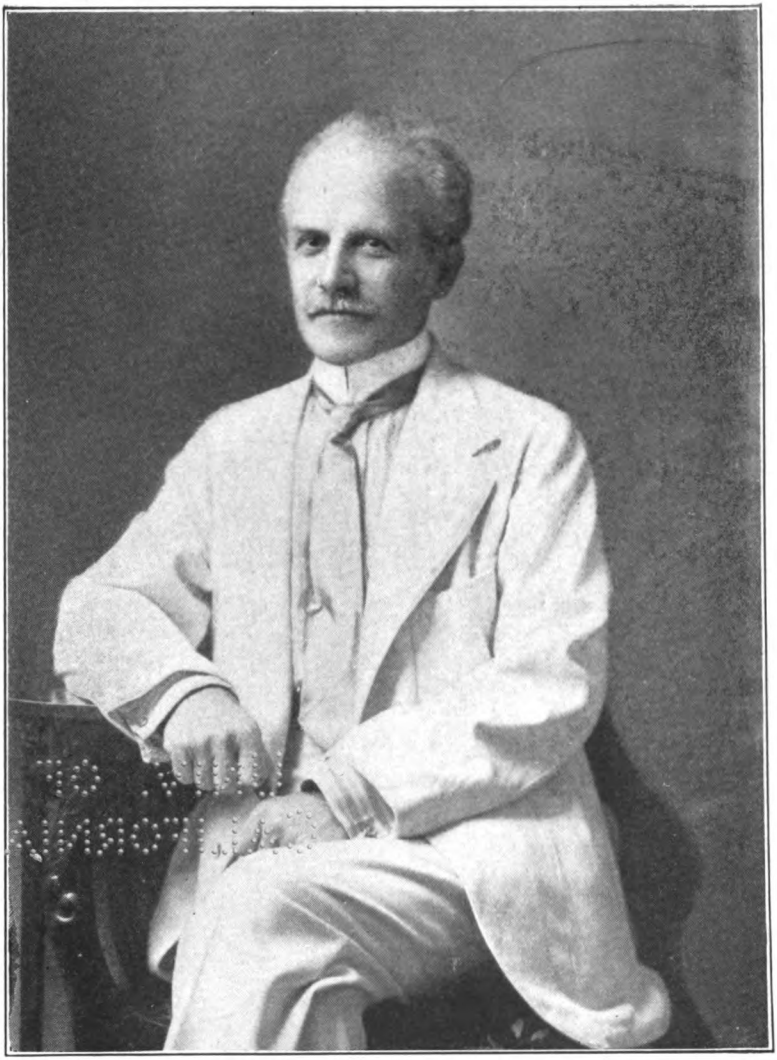

REV. HORACE GRANT UNDERWOOD, M. A., D. D., LL. D.
Pioneer missionary to Korea; founder and first President Chosen Christian College
Born 1859; Arrived Korea 1885; Died 1916

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L.L. D.
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Modern Education in Korea

by

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Seoul, Korea
Author of "An English Korean Dictionary"
"Every-Day Korean"

1926
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TO VIAU
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Dedicated to

My beloved Aunt

Grace Brainard Underwood

Who has made

America home for me and mine.

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FOREWORD

In writing this book I have endeavored to present a general view of the development of education in Korea from the time when that country ceased to be the Hermit Kingdom down to the present. Within the limits of such a work it is obviously impossible to deal with each and all of the educational agencies in the country, to mention all who have contributed to its educational advance, or to take up individually and in detail the problems which have arisen. Much valuable and interesting work has therefore been passed over with a word or left buried in the statistics for a whole mission. In certain cases a fuller treatment might have been given had the necessary data been available. I especially regret the lack of more detailed information on the work which the Koreans themselves are now doing, but hope that sufficient has been said to indicate how large a share this promises to be and how rapidly they are awakening to their responsibilities.

I sincerely appreciate the work which the present government has done and, while the facts stated tend to focus attention on the task which yet remains, feel that all friends of Korea must be grateful for the beginning which has been made. It should be noted that Governor-General Saito's work has been recognized and that while referred to in these pages as "Baron" he is now Viscount Saito.

From the variety and form of the sources used it is almost certain that some errors will have crept into the manuscript. Every precaution to avoid this and every possible care to secure statistical exactness has been used and it is my hope and belief that those which may still exist will be found to be of minor importance.

In the discussion of questions on which there has been or

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is wide disagreement I have attempted to state both sides with as little prejudice as possible and have avoided statements of personal opinion, preferring to give the facts and allow the reader to draw his own conclusions.

The work was begun in a class in the history of education at New York University under Prof. H. H. Horne and to him I owe a great debt both for direct help and for the inspiration which I received from him. It was later enlarged and worked out as a thesis in the School of Education of New York University and to Dean Withers and to the faculty of that school I am deeply grateful for assistance, direction and encouragement.

I have also placed myself in debt to a large number of busy individuals who have paused in the midst of their own work to furnish me with the necessary information. Bishop Trollope of the English Church Mission in Korea; Bishop Welch of the M. E. Church in Korea; Mgr. Quinn of New York; Mr. Frank Brockman, Mr. P. L. Barnhart, and Mr. D W. Hyun of the Seoul Y. M. C. A.; Rev. E. W. Koons; Rev. H. D. Appenzeller; Miss A. R. Appenzeller; Prof. J. E. Fisher; Rev N. C. Wittemore; Rev. R. C. Coen and many others have furnished data without which the work would have been impossible. Mr. Oda of the Bureau of Education, Government General of Chosen, supplied me with many of the reports and publications of the Government on which the section on the work and policy of the Government General is largely based. Dr. A. J. Brown of the Presbyterian Board of Foreign Missions very kindly placed at my disposal his own library of works on Korea. Mr. Fahs and Miss Herring of the Foreign Missions Research Bureau, 2 Madison Ave., New York City and the librarians of the Presbyterian and Methodist Mission Boards gave me every facility in the use of their respective libraries and much valuable assistance.

Thanks are also due to Mr. and Mrs. W. Malcolm Gray of

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Brooklyn for assistance in the laborious task of checking statistics and reading proof. From first to last my wife has given constant help in every phase of the work. Much of the statistical work is really hers and her suggestions and criticisms have been most valuable.

To all those who have assisted I am deeply grateful and sincerely hope that readers who find the book of use will appreciate how indispensable a part they have played.

HORACE H. UNDERWOOD.

New York, March, 1926.

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CHAPTER I.

I. INTRODUCTION.

The missionary enterprise in Korea has, in the course of its history, achieved a success which has seldom been paralleled in other fields of missionary endeavor. In this work education, both direct and indirect, has had a large part.

Politically, the theatre of two wars, each of which marked a great step in the recognition of Japan by the world, Korea has attracted a relatively large amount of attention ever since the beginning of the twentieth century. It is now the scene of another of the many experiments in national "assimilation." Here again education has played and is expected to play a large part in the attainment of the objective. Whether the attempt will prove successful where others have failed is a question which time alone can answer. Much of defense and attack and much of prophesy has been written, into none of which the present writer wishes to enter. But as spectators we should bear the aims of the government clearly in mind in considering its policies and practice in Korea.

With the experiment of the missionary movement, with the purpose of the evangelization of the world, with the uplift of the Korean people and with education as a means to this end, the writer and the missionary body as a whole are interested and concerned, not as spectators, but as active participants. No record or study of this work has yet appeared despite the fact that more than forty years have elapsed since its initiation. To record these events and to provide the material for a study of the failures and successes of this branch of missionary endeavor in Korea is one of the main purposes of this work. The early attempts of the Korean people and the policy and work of the Japanese government are all, not only interesting in themselves, but necessary to an understanding of the problems and conditions of the work as a whole.

From a purely academic standpoint such a record and study would be of little interest to anyone and least of all

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to the writer. It is only as it may help toward a better understanding of the educational problems which are before the Korean people and their friends that it is of interest or value. What is recorded in these pages is to a considerable extent the result of alien effort. The record of the next forty years must show a greater share of the burden assumed by the Koreans.

Certain as this is, we must not overly criticize them for not having done more, since forty years of contact with Western civilization is as nothing compared with the four thousand years since Tangun built his great altar on Kang-wha island near Seoul. Also, if it is hard for a rolling stone to gather moss, the feat is still more difficult for a political tennis ball.

Of the four thousand years and of the oscillations of the tennis ball we can mention only a few outstanding dates and events; but the reader must attempt to appreciate their effect on education and may find them fully recorded in works concerned solely with history and politics.

A. The Country.

In order to understand the conditions and course of the educational work, a few words as to the country itself, its political history and the general history of missionary work are necessary.

Korea has an area of about 85,000 square miles with a population of between seventeen and twenty million.[1] It is rich in mineral resources but even up to the present time it is predominantly an agricultural country, most of the population being found in small farming villages. Seoul, the capital, with 275,000 inhabitants is the only city to pass the 200,000 mark. Figure 1 shows graphically the population of the principal towns of 10,000 and over.[2]

The main crop is rice, over half the cultivated land of the country being devoted to it. Barley, wheat, rye, millet, soy beans, cotton, tobacco, and hemp are other important crops. The mineral products include pig iron, coal, gold, silver, copper, zinc, graphite and others, and there are considerable industries in forestry, fisheries, and in live-stock.

[1] This is roughly equal in population and area to the two states of New York and Pennsylvania.

[2] From "Statistics" for 1923 Government-General of Chosen.

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Fig.1. Population principal cities in Korea.(Govt.Statistics 1922)

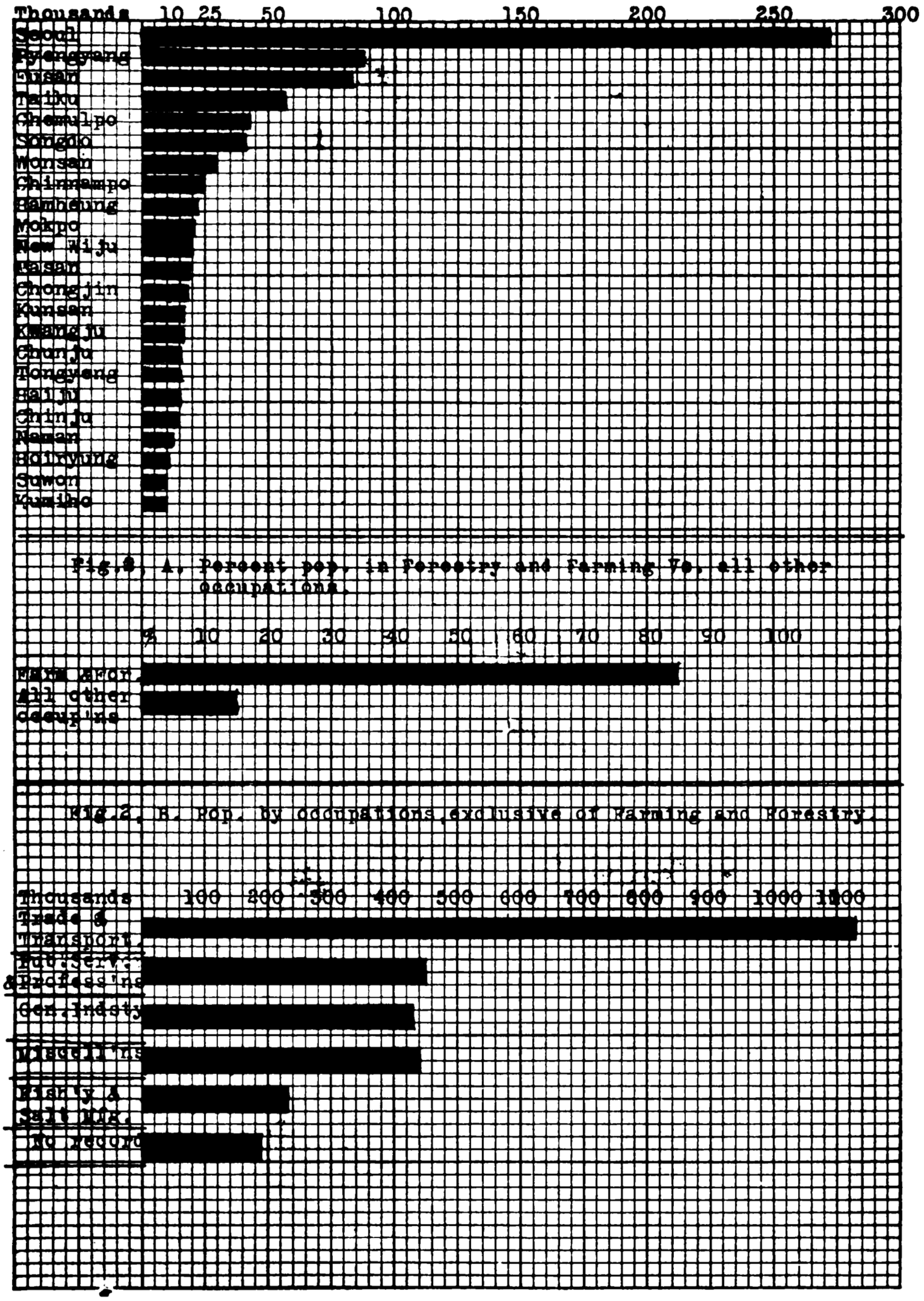

Fig.2, A, Percent pop. in Forestry and Farming Vs. all other occupations.

Fig.2, B, Pop. by occupations, exclusive of Farming and Forestry.

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Statistics list only a little over 53,000 persons as employed in 2,087 "factories" against almost 15,000,000 in farming: 1,100,000 in trade and transportation; 125,000 in "public service and professions" and 215,000 in fisheries and salt production. Figure 2 shows graphically the population by occupations.

The climate is such as might be expected in the north temperate zone except for the heavy rainfalls of the summer which constitute a regular "rainy season," and for a generally higher humidity than in most parts of the United States. The temperature falls much lower than in all but northern Japan, for whereas Japan is warmed by one ocean current, Korea is cooled by another. The country is mountainous in the extreme though the highest altitude attained is less than 10,000 feet above sea level. With an area and population approximately equal to that of New York and Pennsylvania there are as yet only 1,400 miles of railway as compared to the more than 18,000 miles in those two states and under 5,000 miles of so-called "improved" roads, none of which are surfaced in the modern sense of the word, as against the 32,000 miles of surfaced roads in the states mentioned. The consequent difficulties of travel and transportation and of the spread of ideas may be imagined. Space forbids a more lengthy description of the general conditions of the country and we must turn from these words on the Korea of to-day to glance at the history which lies behind it.

B. Political History.

It is not in accord with our purpose to dwell at length on the ancient history of the country and a tabular presentation of the chief periods with a few words of comment and explanation must serve for the present.

1.	Tangun, traditional	2333 B. C.—1122 B. C.
2.	Kija, dynasty, quasi-historical	1122 B. C.— 193 B .C.
3.	The Three Kingdoms	
	Koguryu (North)	37 B. C.— 668 A. D.
	Pakje (Southwest)	18 B. C.— 660 A. D.
	Silla (Southeast)	57 B. C.— 935 A. D.
4.	Koryu dynasty (Capital at Songdo)	918 A. D.—1392 A. D.
5.	Yi dynasty	1392 A. D.—1910 A. D.

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Map of Korea

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Chinese culture was first introduced by the "Kija" mentioned above. The coming of the Buddhist missionaries during the period of the Three Kingdoms (dates of introduction: Koguryu 369 A. D.; Pakje 384 A. D.; Silla 424)[3] gave a further impetus to education; the monasteries became universities and schools, the monks teachers.[4] After a thousand years of power Buddhism fell into disrepute. Confucian schools, shrines and teachers sprang up independently of the monasteries, and when westerners first came to Korea they found spread over the country a system of government-guided or rewarded education, modelled very closely on Chinese lines. It was, as in China, largely private in support though culminating in the government controlled examinations held in the great examination halls. The descriptions of Chinese education may be taken in most respects for the Korean system, but while the system was the same, an important difference in the conditions of education lay in the existence of a native phonetic script, much neglected, and little used but having great potentialities. This script was devised in the 15th century by order of the king for the benefit of the common people and gives them an immeasurable advantage in the means of education over other Oriental peoples.

For some hundreds of years Korea remained closed, politically and commercially, to all nations but China which maintained a nominal suzerainty over the country. In 1876 the first foreign treaty was signed with Japan, in 1883 one with the United States and soon after with other western powers. From 1876 till 1895 was a time of attempted adjustment to a modern world, complicated by internal and external political intrigue. In 1895 the Queen was murdered by hired Japanese assassins with the connivance of her father-in-law, the ex-regent. From this time till the Russo-Japan war was a period when the royal party leaned more and more toward Russia and opposed Japan. In 1903, with the opening of the Russo-Japan war, Japan went through the form of negotiating a treaty of alliance with Korea; her troops passed through en route to Manchuria and a few skirmishes took place on Korean soil. With the victory of Japan, Korea remained

[3]These kingdoms are known in the Japanese pronunciation as Korai, Hiakusai, and Shinra, respectively.

[4] Dr. F. Starr, "Korean Buddhism."

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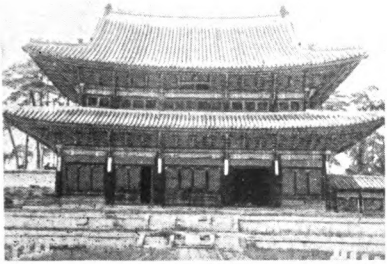

City Gate
Audience Hall

OLD KOREA

City Wall

Buddhist Temple
Summer Pavilion

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under Japanese "influence" and in the fall of 1905 a protectorate was declared. The semblance of independence was maintained till 1910 when the country was formally annexed and became part of the Japanese empire. Declaration of the protectorate was accompanied and followed by wide-spread disturbances and desultory fighting of a guerilla nature by the so-called "Righteous Army" of the patriots, dubbed bandits by the government. This was crushed out after a time and a period of peace under military rule followed.[5]

In 1919 occurred what is known as the independence movement in which numbers of unarmed demonstrations in favor of independence took place. This was put down with great severity by the Japanese authorities. So extreme was the action that public opinion in Japan and in the United States was aroused and the personnel of the higher government officials was changed, including the governor general.[6] The new Governor, His Excellency Admiral Baron Saito, has made many liberalizing changes in policy and practice. Not the least of these have been in education and in the interpretation of educational regulations. These facts of political history are briefly retold here, largely because in 1905, 1910, 1915, 1919 and in 1921-22 political events and policies markedly affected educational policy and procedure.

C.—Missionary History.

Of making of introductions there would seem to be no end, but in order to get the perspective of the educational work we must sketch an outline of general mission work. Moreover, it must be remembered that although not all directly connected with the establishment of schools and teaching of pupils, the very coming of these men and women and the beginning of their work formed an important phase of education.

It has already been stated that the first treaty with a western power was signed with the United States in 1883, but as early as 1835 Roman Catholic priests (French) had entered the country and suffered persecution and death for their daring. Even before this, however, in 1832, Gutzlaff, a

[5]See F. A. MacKenzie, "Tragedy of Korea" and "Korea's Fight for Freedom"; Hulbert, "The Passing of Korea," and Chung, "The Case of Korea," for Korean and neutral accounts of this and the following periods.

[6]The change was, of course, nominally for other reasons.

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Prussian missionary, landed on an island on the coast of Korea and spent a month during which time he distributed a number of Chinese Bibles and other books. As it is probable that this is one of the first incursions of any literature outside the Chinese classics into Korea, its educational significance should not be overlooked. In 1866 the Reverend Mr. Thomas of the London Missionary Society went to Korea on the ill-fated "General Sherman" and was killed with its crew in the river off the city of Pyengyang. In 1877 the Reverend Mr. Ross and Reverend Mr. McIntyre, Scotch-Presbyterian missionaries in Mukden, Manchuria, learned Korean from Koreans who drifted over the border or came with the annual embassy to Peking, and in that year published an English-Korean Primer and some of the Gospels, and later the entire New Testament. This also constituted a notable educational beginning.

The first real mission work (Protestant) to be established was opened by Dr. H. N. Allen of the Presbyterian mission, who arrived in Seoul in September, 1884. In the spring of 1885 Dr. H. G. Underwood landed as the first Protestant minister of the Gospel (also under the Presbyterian Board), and shortly after came Mr. and Mrs. Appenzeller and Dr. and Mrs. Scranton with Dr. Scranton's mother, Mrs. M. F. Scranton, under the Methodist Parent Board and the Methodist Woman's Foreign Missionary Society. In 1889 two representatives of the Australian Presbyterian mission arrived and began work in southern Korea. In 1890 The Right Reverend Charles John Corfe, D.D., Bishop of Korea, and six ordained men and two physicians opened a mission for the Society for the Propagation of the Gospel (Church of England). In 1892 Mr. and Mrs. Junkin, Mr. and Mrs. Reynolds, Messrs. Tate, Johnson and the Misses Tate and Davis arrived as representatives of the Southern Presbyterian Mission. In 1893 Mr. McKenzie, a young Canadian, came to Korea as an independent missionary, and, is usually considered the pioneer of the Canadian Presbyterian Mission, regular representatives of which arrived in 1898 in the persons of Dr. and Mrs. Grierson, Mr. and Mrs. Foote and Mr. D. M. McRae. The Southern Methodist Church also opened work in Korea before the end of the last century, its first missionary, Reverend C. F. Reed, arriving in 1894.[7] Mr. P. L. Gil-

[7] H. N. Allen, "A Chronological Index." P. 29.

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let arrived in 1901 to open Y. M. C. A. work, and in 1908 the Salvation Army started their first compaign in Korea.

The early work of the missionaries was much aided by the services rendered a wounded member of the royal family by Dr. Allen and by the friendship of the Queen for Miss L. S. Horton, M. D. (later Mrs. H. G. Underwood) who was the queen's physician. It will be plain, however, that there was much to do before direct educational work could be begun. The representatives of the Presbyterian and Methodist missions who first went to Korea were real pioneers making first attempts to break down the walls of prejudice which had stood for, literally, thousands of years. Whether educational work could and should have been begun sooner or pushed more vigorously in the early days is a question to be considered in its place, though no man to-day can say with assurance "It should have been thus or thus." Having introduced the various missions as some of the important members of the cast, we can now turn to the educational drama itself beginning with the former Korean Government as a starting point both logical and chronological.

II. EDUCATION UNDER THE KOREAN GOVERNMENT.

It is frequently claimed that the Korean government did nothing for education, and indeed the record is not impressive. It should be remembered in this connection, however, that (in addition to the corruption which is usually blamed for the failure) the existence of a strong conservative party fomenting internal intrigue, and pressure from external sources on all sides do not constitute the most ideal conditions for planning and carrying out a program of educational reform. But even of what was done the records available to-day are meagre in the extreme. When wars are being waged, royalty assassinated and dynasties falling, the records of an embryo educational department receive scant attention. A few details can be unearthed from such material as is available and these we have used to eke out the brief account. It is the writer's hope that later investigation will throw more light on the period than is at present available.

A. The Old Chinese Education.

The old Chinese education prevailed in Korea from the time of Kija till 1896. It is not necessary to describe it

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here since it has been done in books on China many times, and since it is the new, and not the old, with which we are primarily concerned. Like the Chinese it culminated in a yearly examination in the capital and centered round the central Confucian School in Seoul. This was not a school in the sense of a place of instruction, but more to be compared to the French Academy as a scholastic honorary society. Confucian scholars' clubs and shrines were to be found in almost every town or district in the country and their members were the scholastic arbiters of the region as those of the central "society" were for the country. With the establishment of modern schools it was obvious that the old and the new could not long continue together, and in 1896 the old system was finally discarded.

B. Introduction of Modern Education.

The entering wedge of governmental education on modern lines which in a little more than ten years utterly overthrew the old system was not impressive. So far as I can ascertain, it seems that the first school of at all a modern character was nothing more imposing than an English-language school for interpreters. Mr. Gilmore, himself a pioneer in educational work and one of the "three teachers" referred to in the following quotation, says:

> "When the three teachers reached Korea (1886) they found there a school for interpreters taught by a Mr. Halifax, a man, who, though not a scholar, yet deserved all praise for his attainments which were self-acquired. He had studied telegraphy and had gone to Korea to take a position in the telegraph service. Disappointed in this he had secured" (from the Government) "the opening of a school for training interpreters, and considering the opportunities he had had, did very good work." [8]

This school was opened in the latter part of 1883[9] and probably has the honor of being the first modern school in Korea. Even if the institution holds this historical honor, it was not

[8] G. W. Gilmore, "Korea From Its Capital," p. 233.

[9] P. Lowell, "Chosen, Land of Morning Calm, p. 165; also H. N. Allen, "A Chronological Index." Dr. Allen states that the school was started by Mr. Moellendorf in August, 1883. P. 13.

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in itself a school of vital importance, though its graduates did good and useful work in other schools, in departments of the government, in the foreign legations and in many other positions.

The first treaty with a western power was that signed with the United States in 1883, and with this date in mind let us refer again to Mr. Gilmore:

> "It will be remembered that in 1883 His Majesty sent an embassy headed by Prince Min Young Ik to the United States and that this embassy was received with open arms. Our educational system came under their view. And when their visit was terminated, and they were escorted back in a United States man-of-war, they expressed themselves as impressed with the greatness and excellence of western government. Among other things which they recommended was the starting of a school under royal auspices, and the American Government was asked to nominate three competent young men to undertake the management and teaching of this institution.—The author was one of the three nominated[10] and we expected to proceed sometime during 1884 or early in 1885. In the late winter of 1884-1885 the excessive and bloodthirsty zeal of some of the radicals precipitated a revolution which seemed likely to nullify the preparations made; but as events showed, it only delayed our departure till 1886. We were summoned in the spring of that year and landed on Korean soil July 4th. We found the Koreans ready to welcome us and do us all honor. Houses had been bought and partly prepared for our occupation; school buildings and quarters for the scholars were well under way and everything looked promising. But the proverbial slowness of the Orient harassed us and it was the last week in September before we got to work. The pupils belonged to the nobility and were appointed by the king. Thirty-five were named as our first class of whom thirty began attendance on the exercises. We found that not one of them knew a word of English, so that we had to begin with the alphabet. Three inter-

[10]The other two were Mr. D. A. Bunker, now senior member of the Methodist Mission in Korea, and Mr. H. B. Hulbert, now living in Springfield, Mass., and a well known writer and lecturer on Korea.

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preters were attached to the school, one for each of the teachers. These were found useful, at first, though we could soon have dispensed with their services. A word should be spoken here about the purpose of the school. There are two parties in Korea which may be called the Conservatives and the Progressists. *The king is at heart a progressist.*[11] He is not a radical but a ruler who believes that his people can be benefited by being led to a higher level, but with the wise determination not to have them led faster than they can follow. He is surrounded by men steeped in Chinese dogmatism and conservatism.—Charges are trumped up against those of the king's counsellors who are supposed to support him in this policy, and these men are in one way or another gotten out of the way. There is thus a constant need for men who are prepared *to support His Majesty in his measures of progress.* Our school was expected to do this. It was supposed that the scholars by association with men representing Western culture and attainments, and having learned something of enlightenment and its blessings would become liberals and firm supporters of the king. Thus far that end has been attained." [12]

After commenting favorably on the mental ability of the Korean students, and with justifiable annoyance on interference with the work of the school by conservative and corrupt officials, Mr. Gilmore makes the following interesting statement:

> "One purpose of the school has been gained, and if the machinations of the Chinese do not prevail, and if the school founded in the capital be allowed to develop into something like the school system which is bearing such excellent fruit in Japan, the possibility of the development of the peninsula will become a certainty." [13]

Unfortunately we, in 1925, know what Mr. Gilmore, writing in 1892 could not, that "the machinations of the Chinese," the conservative party, the Russians, and others did prevail, and the system was not allowed to develop. The school, however, continued in one form or another for many years, but

[11] The italics here and throughout are by the present writer unless otherwise noted.

[12] G. W. Gilmore, "Korea From Its Capital." P. 228.

[13] Op. cit., p. 232.

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so hampered by politics and corruption as to be unable to play the part hoped for it in the education of the country.

That not only the King, but the Queen was interested in this type of school is shown in a quotation from another writer some years later. The school in which Mr. Gilmore taught, while still in existence, had by this time practically ceased to function as a school for the nobility. The American teachers had resigned and a new start was necessary. Referring to the winter of 1894-95 Mrs. Underwood says:

> "Through the whole winter I was at the palace very often as were the ladies of the American and Russian legations, and Dr. Avison of our mission who was physician to the king was frequently consulted and the recipient also personally of many royal favors. In the spring the prime minister came, saying the Queen had sent him to ask Mr. Underwood to draw up plans and estimate the cost of a school for the sons of the nobility. The site selected was between the east and west palaces. Her Majesty proposed to erect dwellings for the teachers, whom my husband was asked to recommend and send for to America. The Queen was prepared, the minister said, to give at once $30,000 for the school and $20,000 or $30,000 a year for the running expenses. Mr. Underwood drew up the first plans and made estimates which were sent for Her Majesty's criticism and approval. These were again referred to Mr. Underwood. The final plans were being prepared and only two weeks before they were to be sent for the queen's approval, the great blow fell" (assassination of the Queen on October 8th, 1895) "which put an end to all her beneficent and enlightened schemes for the advancement of her people." [14]

That the interest of the court and government was not solely in the education of the nobility is shown by the fact that in this same year, 1895, the first ordinance opening the way for the establishment of public primary schools was promulgated. It was modeled in general after the system in Japan, and a number of schools were established under its provisions.[15]

[14] L. H. Underwood (Mrs. H. G.), "Fifteen Years Among the Top-Knots." P. 119.

[15] Government-General of Chosen, "Manual of Education for Koreans." In one edition, the date is given as 1895, and in another as 1897. H. N. Allen's "Chronological Index" gives September, 1895. P. 31.

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As has already been suggested this assassination tended to throw His Majesty and the court more and more toward the pro-Russian party and probably hastened the coming of the Russo-Japan war. It further tended to strengthen the hands of the conservatives as regarded internal policy and to add to the endless intrigues of the period. All of which hindered the legitimate reforms so desperately needed by the country. Even in the midst of all this, some progress was made, for Dr. Allen tells us that a Normal School was organized in 1897 and that a building for a Middle School was completed in 1900[16]; and we find the following brief line from Mr. Hulbert's pen on the period 1895-1900:

> "—an attempt at a general system of education had been made throughout the country, the work of publishing text-books was being pushed and students were sent abroad to acquire a finished education." [17]

The attempt spoken of did not achieve the greatest success, due again to the causes to which we have already referred. Writing in 1906, Mr. Hulbert's comments on education show the disappointment he felt:

> "For the past ten years education has occupied a place of greater honor" (than under the Confucian system) "and the Educational Department is co-ordinate with that of War, Finance, Law, Agriculture or Foreign Affairs. The small sum appropriated shows, however, its relative status. Education receives $20,000, while an almost entirely useless army receives $1,000,000. In Seoul a dozen or more primary schools have been established with an average attendance of about fifty boys. These schools are of rather an inferior grade, but they are infinitely better than nothing. Arithmetic, geography, and history are taught besides the Chinese character and the Japanese vernacular. There is a small normal school, but it is in native hands only and its product is of little or no account. The so-called Middle School, which is housed in a substantial foreign building, can accommodate three

[16]H. N. Allen, "Chronological Index," pp. 36 and 43.
[17]H. B. Hulbert, "The Passing of Korea," p. 167.

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hundred students, but the actual number is only about sixty. Two foreigners, an American and a Japanese, together with six Koreans form the faculty of this school. Besides the higher Korean branches, chemistry, physics, botany, physiology, general history, geography, arithmetic, algebra and geometry are taught. The difficulty in this, as in all the other schools, is *that the government gives no encouragement to the graduates.* The student expects and has a right to expect that after graduating from a government school he should have a better chance to receive official position than ordinary uneducated Koreans. But he finds that nepotism still holds sway and that personal and family influence is a better door to preferment than education. *These Korean youth have not yet come to recognize education as its own reward,* and so the schools are almost empty.—There are a number of important foreign language schools in Seoul —English, French, German, Japanese and Chinese. These are successfully carried on by gentlemen of these various nationalities. In the various provincial capitals the government has established, in a desultory way, a number of schools of intermediate grade which are fairly successful, but *until the public sentiment of the people at large rises to the fact that education is one of the main bulwarks* of the state, no work of large dimensions can be done.—There have been sporadic attempts at agricultural, mining and engineering schools, but they have all failed, largely because such education has not been based upon a previous mastery of the common elementary branches." [18]

Lack of government encouragement and support, plus the fact that the people themselves were not yet awake to the need of modern education, and plus the natural result of the above, that there was not a sufficient number with a "mastery of the common elementary branches" for higher education to succeed, these, as they appear in Mr. Hulbert's pages, are the reasons for the relative failure up to the date of his writing, 1906. They also explain to a certain extent some similar phenomena in mission education to which we shall now turn.

[18] H. B. Hulbert, "The Passing of Korea," p. 338 ff.

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CHAPTER II.

III. MISSIONARY EDUCATION.

For many years missionary education led in the introduction of western civilization in the country and a large proportion of the leaders of educational work are products of the missionary endeavor. It is furthermore the phase of education in which students of experimental education and of missionary work in general are most interested. For this reason and because the facts are more accessible, the writer has given more space to this part of modern education. All who are interested in the growth of Oriental peoples are deeply interested in Japan, her internal growth and the character of her expansion and the experiments resulting from it. It is, therefore, not from lack of interest but from the nature of our point of view and the accessibility of materials that relatively greater space is devoted to missionary education than to the work of the government along this line.

For purposes of convenience the writer has divided the subject of the educational work of missions in Korea into a number of sections according to the character of the work. The first section has been called:

A. Early Beginnings and Indirect Education.

1. The arrival of the first missionaries in 1884-85 has been recorded in an earlier section. The study of the language of course formed their first work and yet we read that Mrs. M. F. Scranton founded the present Methodist Girls' School, known in Korea as Ewha Haktang, in January, 1886, with one pupil.[1] This was undoubtedly the first girls' school in Korea. While "one pupil" is not an impressive enrollment, and though the numbers grew slowly, the aims and opportunities impressed Mr. Gilmore, for he writes:

> "Mrs. Scranton built a large house in native style and soon had around her a class of interesting girls, whom it is her care to train up as Christian women.—The

[1] H. N. Allen, "Chronological Index," p. 19.

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> aim is to develop them in such ways as to make them model housewives under the conditions in which they must pass their lives and to make them missionaries of the Cross among their relatives and associates."[2]

In an Oriental country, such as the Korea of that day, a girls' school was a contradiction of all inherited ideas and the very conditions for its existence were lacking. Progress was, therefore, slow both in enrollment and in content of the teaching:

> "Two years later (1888) the school had seven pupils, all of whom were orphans or children of parents too poor to support them. In 1893 the Bible was about the only subject taught, due to the difficulty of getting text-books and the Korean custom that girls should not be instructed by men teachers."[3]

It should be remembered in reading the above that the Bible served not only as a religious text book but as a "primer" in the native script, and sometimes for the Chinese character as well.

What Mrs. Scranton began for girls, Mr. Appenzeller did for boys, and in 1886[4] opened what is now known as the Pai Chai Higher Common School, the first missionary school for boys in the country. The article quoted above gives the date as 1887 but the files at the Methodist Board room and Dr. Allen's testimony seem to favor the earlier date. The workers of that day or those who have written of those times do not seem to have considered that the next generation might be interested in exact dates and times, and proper care in securing the exact data from those who remain with us has not been exercised. The priority of a few months or days is of little more than academic interest, and it is usually conceded that Pai Chai was the first boys' school established in Korea.

In the same year (1886) Mr. H. G. Underwood of the Presbyterian Mission opened an orphanage and boys' school.

[2] G. W. Gilmore, "Korea From Its Capital, p. 300.

[3] J. T. Carter, "Principal Mission Schools of Seoul" in Korea Mission Field for August, 1920.

[4] H. N. Allen, "Chronological Index," p. 19.

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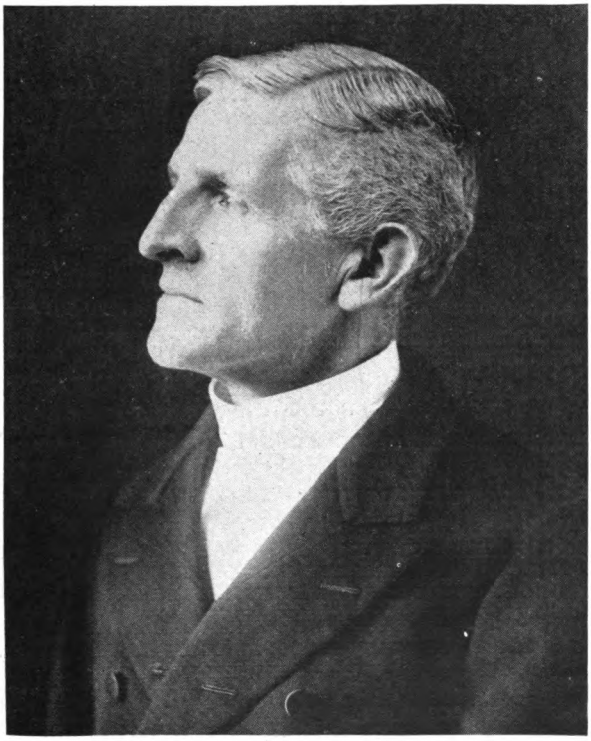

REV. H. G. APPENZELLER B. D., M. A.
Pioneer Missionary M. E. Church, Founder of First Boys School in Korea

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Of this school we have a little more information, thanks again to Mr. Gilmore:

> "The needs of some boys with whom he (Mr. Underwood) had come in contact, suggested to him the establishing of an orphanage, and he mentioned this to some Koreans of high rank through whom knowledge of the project came to the king, and the latter gave his sanction. The suggestion was approved by the Board of Missions at home and the orphanage became a fact. At first the only inmates admitted were boys, and before long there were over forty of these who were lodged, boarded and taught in the institution. The studies included: 1st, the vernacular under a competent native scholar; 2nd, the Chinese written language, also under a native instructor, for the aim is to turn out scholars who will, in native lore, be the peers of any in the kingdom; 3rd, the English language, and with this as the scholars grow old enough to profit by it, instruction is to be given in science; 4th, moral and religious instruction is given with Christianity as its basis." [5]

There has so often been an implication made that the whole plan at this time contemplated nothing more than the care and feeding of a few orphans, that a few words more from Mr. Gilmore, who was in Korea almost from the opening of the school, may be of interest as to its real character as an educational beginning.

> "When it is stated that the king knows the progress made by the scholars in the *school,* that he is watching in advance the progress they are making, that he has already signified his desire that the eldest and most advanced scholars, two in number, shall enter his service; and when it is realized that in all probability there will go from that orphanage young men who will be the peers in Korean and Chinese learning, of any they will meet, and in addition to this will have a fair knowledge of Western science, will have habits of order and instincts of civilization above the average of their race and—more than all—minds steeped in the love of their

[5] Gilmore, op. cit., p. 297.

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> Saviour—it can be seen that *no work is carried on in Seoul which gives promise of larger results to Christianity than that done at the orphanage.*" [6]

The above as well as letters of Dr. Underwood written at this[7] time and in the writer's possession give ample testimony that there was even at this early date broad vision as to the future educational work. Mention is even made in some of the hopes for a "Christian college" for the country.

One or two more beginnings remain to be mentioned. In 1886 Dr. Annie Ellers went to Korea to act as physician to the queen. After a short time she was married to the Reverend D. A. Bunker, one of the three teachers in the government school, but

> "notwithstanding that she severed her connection with the mission" (Presbyterian) "she commenced the work of forming a girls' school in connection with the orphanage." [8]

It apparently started on exactly even terms as to the number and character of students with the Methodist school with one orphan girl. Due to Mrs. Bunker's ill health it was shortly placed in charge of another lady:

> "Miss Hayden,[9] arriving about this time, the girls' school which had been started by Mrs. Bunker with one little orphan girl, was placed in her care." [10]

For the date of this beginning of women's education by the Presbyterians we are indebted to the report of one of the Board Secretaries who visited Korea some years later in which reference is made to "the girls' school opened in 1888." [11]

Still another line of education had an early beginning. though not coming to fruition for many years.

[6] Gilmore, op. cit., p. 298.
[7] Private letters, H. G. Underwood, 1885-89 possession of H. H. U.
[8] Gilmore, op. cit., p. 299.
[9] (Mrs. Gifford).
[10] H. G. Underwood, "The Call of Korea," p. 152.
[11] Dr. Robert Speer, Report of a visit to the Korea Mission.

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> "At the hospital a school had been started with the object of giving some Koreans a medical education"[12] and again, "work had been well started, the hospital was daily crowded with patients, in addition to which Dr. Heron" (arrived Korea June, 1885) "has a large foreign and native practice, as well as a hospital school for the instruction of future drug clerks and medical students." —(Mr. Underwood) "was at that time, in addition to the orphanage, teaching in the government hospital school which it was hoped might be the stepping stone to a medical school." [13]

With the later progress of these schools we shall deal in another section. They are introduced here because they were historically first and also in answer to statements that "The Korea missions were late in beginning educational work." [14] It is true that the greatest stress was not at first laid on educational work and this was because the conditions for more than this elementary work were lacking. It should also be remembered that it was the natural corollary of the statement by Dr. Brown of the Presbyterian Board of Foreign Missions that:

> "The policy of the *boards and missions* is not to develop a great system of general education which would duplicate the educational system of the government but to maintain a limited number of institutions of high grade to serve the specific purposes for which Christian work is conducted in non-Christian lands." [15]

If this be accepted it is hard to see how the missions could have begun educational work much earlier. Even the unfortunate discontinuance of the Presbyterian boys' school when in 1896 it had an enrollment of thirty-five was carried out with the approval, if not on the advice, of the board secretary

[12]Gilmore, op. cit., p. 296; H. N. Allen, "Chronological Index," p. 19: "A Government Medical School was started by Messrs. Allen, Heron and Underwood, April 10 1886." It is included here rather than under Government Education because it was much more of a missionary than a government institution from the beginning.

[13]L. H. Underwood, "Fifteen Years Among the Top-Knots," p. 6.

[14]A. J. Brown, "The Mastery of the Far East," p. 553.

[15]A. J. Brown, op. cit., p. 555.

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then visiting the field[16] and against the will of its founder. However, this verges on the history of the schools which we have reserved for a later section.

2. Indirect Education.

It must be recognized that even from the educational point of view the direct work of the schools is very far from constituting the whole of educational work. Thus in Korea not only in the early days, but down to the present time there is a great deal of the work of missions which must be classed as indirect education. It is natural that as time has passed and other educational forces have come into play this indirect education should be a relatively smaller factor and be less recognized than at first, but it is still to be reckoned with. To deal with all the phases of missionary work which might come under this more or less elastic head, would be an overwhelming and almost impossible task. The writer wishes, however, to call attention to its existence and to point out two or three distinct contributions to the general education of the people which have been made in this way.

a. Rehabilitation of the Native Phonetic Writing.

In Korea from the 15th Century there have existed two systems of writing, the Chinese ideograph or picture writing which was introduced from China, and a native phonetic writing. The latter consists of an alphabet devised in the 15th century by order of the then king of Korea to meet the needs of the common people.[17] The preponderant literary prestige of the Chinese and the fact that the native script had been specifically prepared for the ignorant masses combined to relegate it to the use of these classes alone and bar it from the place which it might rightfully have taken as a very superior vehicle of writing. We have already stated that the Reverend Mr. Ross of Mukden with Mr. McIntyre had published an English-Korean primer and some of the Gospels in the Korean script. The native writing presented to the Westerners a wonderful medium for the presentation of the message they had come to bring. The following quo-

[16]Robert Speer, op. cit.

[17]For the story of the invention of the native writing see: Gale, "The Korean Alphabet," Trans. Korea Branch, R. A. S.; Hulbert, "The Korean Alphabet," "The Korea Review, Vol. I, No. 1.

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tation from Dr. Underwood is taken from another book in which it is used:

> "Much as we dreaded making mistakes, the importance of this work" (the translation of the Bible) "so urged us on that within a year of our landing we were attempting individual versions, and early in '86 the Reverend H. G. Appenzeller united with the writer in a translation of Mark's Gospel—Immediately on the return of the writer from Japan on this errand" (the publication of Mark in '87) "under the advice of Dr. J. C. Hepburn, the missionaries organized the Permanent Bible Executive Committee of Korea, which undertook the translating and publication of the Scriptures." [18]

The emphasis placed upon literary work and its progress is seen in the following:

> "In 1888 Mr. Underwood suggested the establishment of the Korean Religious Tract Society and made appeals to the Tract Society of Toronto, the American Tract Society and the Religious Tract Society of London for financial aid. All these consented to make grants for immediate publication to be begun in a small way, and in 1889 the Korean Religious Tract Society was organized." [19]

This society is now known as the Christian Literature Society and has maintained a continuous and useful existence in the production of literature the greater part of which has been in the native script, though later a compromise system of writing known as the "Mixed Script" has been much used. In this the main verbs, nouns and adjectives are written in the Chinese ideograph and the verb or noun endings and connectives in the phonetic writing. The mere number of pages of the native script printed even in the early years, the introduction into it of word or syllable spacing and an embryo punctuation (which it had lacked) and the prestige it received by being used by those in high favor at court and known to be scholars in their own land, gave great impetus to its

[18] L. H. Underwood, "Underwood of Korea," p. 49.
[19] L. H. Underwood, op. cit., p. 46.

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use and rehabilitation. In January, 1895, the official Gazette adopted the Mixed Script. The King's oath of Independence and Reform was promulgated in Chinese, Mixed Script, and in the *pure native phonetic writing*.[20] The process which was inaugurated has been described as follows:

> "They" (the missionaries) "translated the New Testament, prepared grammars and dictionaries and were rapidly rehabilitating the Un-mun" (native script) "in some such way as Wyclif's translation of the Bible inaugurated a new era for English."[21]

The reason for the tense used is not clear since the process is still going on, but the comparison is a valid one. Newspapers were unknown in Korea. The first was founded by a brilliant young Korean educated in America and naturalized as an American citizen who had returned to Korea. Of it we read:

> "On April 7th" (1896) "the first foreign newspaper was founded by Dr. Phillip Jaisohn. It was called "The Independent" and was partly in the native character."[22]

Its career was not long, however, and it was left to a missionary to first make real and telling use of "the press" and do it in the native script. The paper was called the "Christian News" and it was "inaugurated, conducted, financed and edited by Dr. Underwood as a personal undertaking for a number of years."[23] It was in favor with His Majesty who allowed his photograph to be taken for and published in the paper[24] and in many other ways showed both his interest and favor. Of the paper and its history we read:

> "He" (Dr. Underwood) "began to publish the paper in 1897 and carried it on till 1901.—Its object was to set forth the truth of Christ and the aims of the missions. It always contained a leader on general topics; a page

[20] Mrs. I. B. Bishop, "Korea and Her Neighbors," p. 21.
[21] A. J. Brown, op. cit., p. 75.
[22] H. B. Hulbert, "The Passing of Korea, p. 152.
[23] L. H. Underwood, "Underwood of Korea," p. 172.
[24] Ibid, p. 170.

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was devoted to farming, another contained items on the home, arts and sciences; there was a translation of the Royal Gazette, home and foreign telegrams, the Sunday School lessons for the ensuing week, prayer meeting topics and church and foreign missionary news."[25]

Dr. Underwood's first purpose was naturally evangelistic but the content and character of the paper give an idea of the indirect educational influence it had on the people of the country.

b. Itineration.

Another part of missionary work which usually finds no place in reports of educational work, was and still is, the thousands of miles traveled each year by the missionaries in the interior of the country. As early as 1887 Mr. Underwood made the first missionary itinerating trip [26] traveling alone from Seoul to Eui-ju, on the northern border, and, in 1888, he and Mr. Appenzeller, together made another long journey. In 1889 Dr. Underwood married Dr. L. H. Horton, who has been referred to as physician to the Queen, and took his bride for a honeymoon trip over much the same route he had followed in '87, except for a detour to the mountain town of Kangkei and a trip down the Yalu to Euiju and thence back to Seoul,[27] this being the first journey in the interior ever made by a white woman.

Since that time hundreds of thousands of miles have been traveled by itinerating missionaries, in which not only direct preaching and teaching have been done, but contact has been established with Occidental ways, ideas, customs, and ideals. In most of the missions the itinerant missionary's record of applicants for baptism and inquirers includes in addition to other routine information about the candidate, the facts as to whether he or she is literate or illiterate, and if literate, whether only in the Korean phonetic script or in the Chinese character as well. If illiterate he is urged to learn to read and the formation of classes for instruction in reading and writing is encouraged in all groups of Christians. The re-

[25] L. H. Underwood, "Underwood of Korea," p. 171.

[26] L. H. Underwood, op. cit., pp. 62 ff.

[27] L. H. Underwood, "Fifteen Years Among the Top-Knots," Chapters, 3, 4, 5.

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TYPES OF NATIVE CHURCHES

These buildings serve as church, school, community centre and Bible Institute.

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sults of this policy and of the work through Bible classes is seen in the fact that the percentage of literacy among Christian adherents, men and women, is estimated at between eighty-five and ninety per cent., which is vastly above the most optimistic estimates for the rest of the population.[28] After forty years there are still districts which no white man has ever visited, and even today the awakening influence of the coming of the "foreigner" can hardly be over-estimated for the people of such a locality.

c. Bible Classes.

Bible classes naturally and properly come under the head of religious education and as such will be dealt with in the next section. The writer wishes, however to point out here that they have large place in what he has called indirect education. The very system of gathering groups of men and women together periodically in hundreds of towns and villages promotes discussion, interest and thought, and even aside from the teaching of reading and writing, which usually forms a part of such class work, makes them a very important educational agency. The indirect education given by the missionary enterprise might be continued through a dozen forms of work and hundreds of specific instances but enough has been said to make its place in the general work plain and we may turn to the second section on missionary education, the direct religious education.

B. Religious Education.

1. Bible Classes.

It is obvious that in presenting Christianity to a people entirely unacquainted with its principles and tenets, religious education must be practically contemporary with evangelization. The convert-to-be must be taught who Christ is, where, when and how he lived and died and what he taught. Further, unless we attempt to forcibly superimpose an alien belief on him the records of Christianity as found in the Bible and in other sources must be placed in his hands that he himself may react to them. If he doesn't know how to read he must be taught to do so. In the very beginnings individual instruction can be given but so soon as we com-

[28]Statistics compiled by M. L. Swineheart for Interchurch Movement, 1920.

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mence to deal with numbers of inquirers some form of group instruction must be used.

The first converts naturally became the leaders and teachers in their neighborhood for those who later came into the church. These leaders needed instruction themselves to enable them to carry on their work and were formed into Leaders' Classes. They in their turn held local classes in their districts. The missionary on his periodic itinerating trips chose centrally located places for holding special classes of from three or four days to as much as ten days or two weeks duration. In addition to these, in each of the large centers of mission work it has been usual to hold large annual classes to which each group or church in that district was urged to send as many representatives as possible. These large annual classes have often enrolled from two hundred in the south, where the work has been less successful and the people are poorer, to thirteen hundred and over in the north. Those who attend these classes go home and often hold other classes so that in 1907 in the district under the care of the missionaries in Pyengyang 191 such local classes with a total attendance of over 10,000 were reported.[29] As a missionary, the writer, of course, is primarily interested in the religious results of such instruction but it is introduced here that in view of these facts and figures the bearing of what was said under the heading of "Indirect Education" may be better realized.

The very decision to study, to make at considerable expense the journey to the center, the trip itself, the enthusiasm and "esprit de corps" engendered in these gatherings all constitute an educational force which it is impossible to estimate. Some of the smaller classes consist of no more than one "class" for instruction, but even in the small groups a division according to literacy is usually made, and special instruction in the native script given the illiterate as well as talks on the lessons in the Bible. Classes for men and for women are held and whenever possible instruction in hygiene, sanitation and care of children is given the women. The woman missionary arriving in a village for a class with the women of the village will arrange a program for the day, something like the following: Assembly with prayer and singing; division into two or more classes for study of some of the books of the Bible; after one period another assembly

[29]H. G. Underwood, "The Call of Korea, p. 111.

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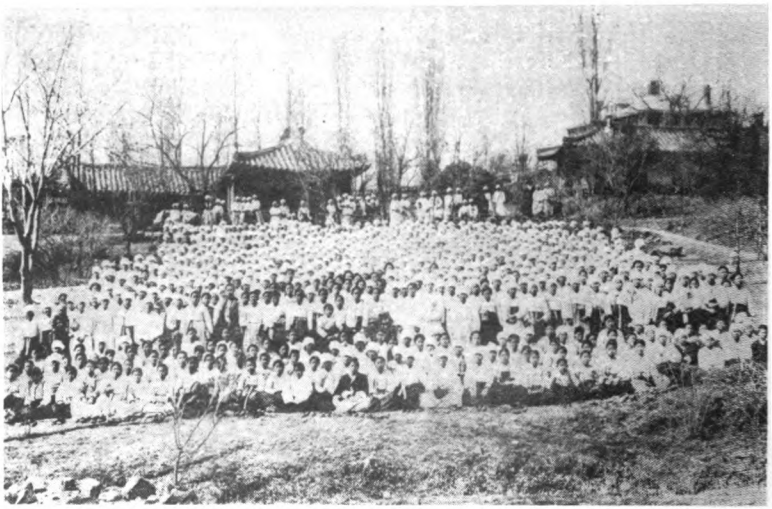

RELIGIOUS EDUCATION
Bible classes for men and women Pyengyang, 1924.

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for a singing lesson, then redivision for further study. After the noon meal there may or may not be another period of study in which such things as hygiene, etc., are taught. Part of the afternoon will probably be devoted to direct evangelistic work in house to house visiting and preaching. In the course of which opportunity to care for a sick baby and give advice or information as to the care of children often arises. The evening may be devoted to further study or to a general evangelistic service. If, as is usual, the missionary has a Bible woman with her, the arrangements for instruction are more easily handled. Reading, singing, hygiene, intensive Bible study and special services are what even a small class means to the women of the village, most of whom have no contact with the outside world. The program for the central class for men held in Seoul in the spring of 1924 is divided into five graded divisions and what might be called a graduate class. The day is divided into three study periods and assembly each morning; afternoon, general lecture and discussion from 2 p.m. to 4 p.m.; half-hour of singing each evening followed by an evening lecture and discussion. The morning periods are given up to intensive Bible study, except for the graduate class which has one period Bible study, one on Church Government and one on Sunday School methods. The topics for the afternoon lectures and discussions are listed as follows: the Salvation Army and its work; Confucianism; Buddhism; Hygiene (by a member of the staff of Severance Hospital); Mohammedanism; the work of the Methodist Church, north and south; the Seventh Day Adventists. For the evening lectures we have the following subjects: Methods of Church work; the Church and its Leaders; Foreign Missions; Home Missions; the Primary department of the Sunday School; Christian Civilization; the Church and Education.

Despite changing conditions of industrial and social life the numbers attending these classes continue to be large enough to make them a considerable factor in the education of the people, and there seems ample reason to expect that they will continue to be so for some time to come. Here as in other branches of education, differences of terminology and statistical arrangement make comprehensive figures for all missions difficult, but the following data for the six larger missions for the period from 1919 to 1924, inclusive, will give some idea of the numbers reached:

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Bible Classes in Korea 1919-1924 (incl.) [30]

		N. M.	S. M.	N. P.	S. P.	C. P.	A. P.	Total	
'19	No. of Classes	163	55	1443	70	222	38	1991	
	Men	——	1030	32934	1629	8097	519	44209	
	Women	2112	509	33339	934	5380	787	43061	
Total Att.		2112	1539	66273	2563	13477	1306		87270
'20	No. of Classes	——	98	1142	182	249	58	1729	
	Men	——	1134	28732	2146	3204	939	36155	
	Women	——	567	32012	1795	1720	884	36978	
Total Att.			1701	60744	3941	4924	1823		73133
'21	No. of Classes	——	183	1729	202	260	73	2447	
	Men	——	2956	31883	3440	3535	1258	43072	
	Women	——	1554	34372	2216	3379	1577	43098	
Total Att.			4510	66255	5656	6914	2835		86170
		N. M.	S. M.	N. P.	S. P.	C. P	A. P.	Total	
'22	No. of Classes	445	158	1668	240	284	40	2835	
	Men	4178	3700	33763	3750	5395	1462	52248	
	Women	6592	1904	37092	3382	4320	1370	54660	
Total Att.		10770	5604	70855	7132	9715	2832		106908
'23	No. of Classes	——	183	1467	280	266	75	2281	
	Men	——	4332	32436	4819	4202	968	46757	
	Women	——	——	36258	3882	3277	1800	45217	
Total Att.			4332	68694	8701	7479	2768		91974
'24	No. of Classes	249	156	1887	290	350	50	2982	
	Men	6297	3122	30489	6781	4919	870	52478	
	Women	6973	2019	37786	4685	4905	1444	57812	
		13270	5141	68275	11466	9824	2314		110290

It is not to be understood that the Northern Methodist mission held no classes in 1920, '21 and '23, but that they were not reported; similarly, the attendance of men in 1923 under the Southern Methodist column is really the total for

[30] Min. Annual Meeting Fed. Council of Missions, '19, '20, '21, '22, '23, '24.

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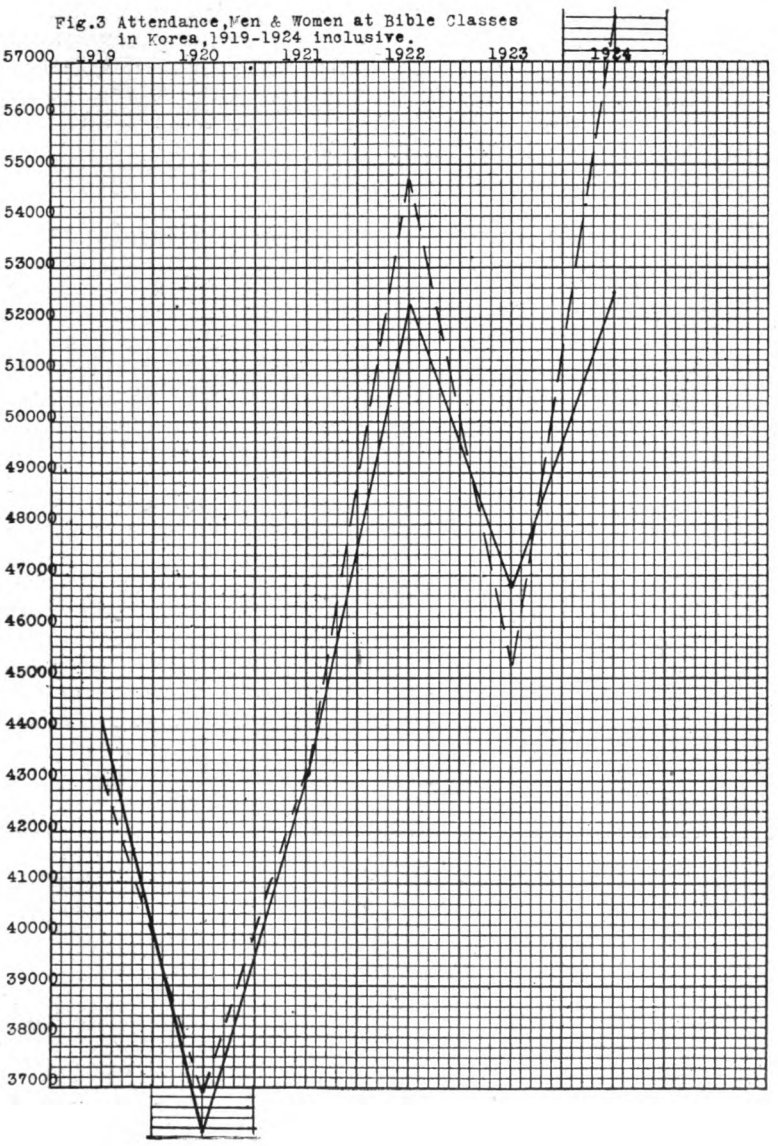

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men and women. Figure 3 shows graphically the totals for the six years 1919-1924. Local and temporary conditions of famine, good crops, floods, weather at the time the classes are held, etc., all affect the attendance so that the sharp falling off or increase noted in the above table cannot be attributed to any single factor.

2. Bible Institutes.

As the work progressed it became necessary to give more and more advanced religious education to the native leaders and teachers. For this purpose, Bible Institutes or Bible Schools were established. Here, as in other phases of education, there has been a good deal of looseness in terminology, but the tendency is to use the term Bible Class for the brief gathering of from four days to two weeks; to call the more advanced classes having a session of at least one month, Bible Institutes, and the still higher work which is in session for three months or more each year, Bible Schools. This is the terminology and criterion used in the statistics of the Federal Council of Missions. The Institutes are attended by native group leaders, Sunday School teachers, Bible women, prospective theological students, etc., or any one who wishes somewhat more advanced Bible and religious training and who can afford the time and money to attend such an Institute. Though practically all missions conduct such work, not all is reported; the figures as reported are therefore probably much too low, but will give an idea of the work.

Bible Institutes 1918-1923 (incl.) [31]

	1918	1919	1920	1921	1922	1923
No. Inst.	31	29	30	29	31	30
Enroll.	1614	1281	1154	2128	2412	2576
Teachers	110	126	114	117	171	x89

x(Three missions reported enrollment but only two reported the number of teachers.)

The higher Bible Schools have naturally been a later development than the Bible Classes and Bible Institutes. Thus the Presbyterian Women's Higher Bible School opened in Pyengyang for the first time on March 26th, 1923, with a

[31] Minutes Federal Council of Missions, 1919-1923.

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first class of eleven and six regular teachers. According to first report it contemplates sessions for at least seven months each year. The requirements for admission are not stated, but of the eleven regular students six were academy graduates (mission secondary schools for girls) and five were Bible Institute graduates. Dormitory, class-room building and teachers' residence for this school are planned and the mission is asked to make provision for these as well as for adequate teaching force.[32]

An older and larger work is the Union Woman's Bible Training School in Seoul in which the Woman's Foreign Missionary Society of the M. E. Church and the M .E. Church South co-operate. Only graduates of secondary schools are eligible for entrance, and full facilities for thorough training of a high grade are provided in a splendid building and a good teaching force. The enrollment for 1923 is reported as twenty-nine with seven foreign and three native teachers.[33]

Among the Bible Schools for men one of the best equipped is probably the Pierson Memorial Bible School in Seoul. It is a union school carried on jointly by the Methodists and Presbyterians, and situated, as it is, in the capital has great promise of usefulness in religious education of Christian leaders who are not prepared to take full theological training.

The reports on Bible Schools are not full, only three missions reporting to the Federal Council in 1922 and only four in 1923, giving two schools with a total enrollment of seventy-two for the first year and five schools with an enrollment of two hundred sixty-two for the second.[34]

The Chosen Christian College also provides for a Biblical Department with a four years' course, and it is hoped to develop this into a valuable factor in religious education in the future. To date, however, various circumstances have combined to prevent it from playing a real part in this phase of the missionary work.

[32]Min. and Rep. 39th Annual Meeting Chosen Mission, Presbyterian Church in U. S. A. Appendix, p. 111.

[33]Annual Report, Board Foreign Missions, M. E. Church (1923), p. 690.

[34]Min. Federal Council of Missions, 1922, 1923.

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3. Sunday Schools.

The Sunday school and especially the adult Sunday school has been a strong feature of missions in Korea since the first development of the work. In many localities practically the entire congregation gathers on Sunday for the study of the Bible. Interested non-Christians also often attend and many children of non-Christian homes are gathered into the Extension Sunday Schools so that in some cases we have the phenomenon of a Sunday School enrollment larger than the reported Christian constituency.

Within the last decade there has been a great increase in the work of the Extension Sunday schools, sometimes known by the paradoxical name of "Heathen Sunday Schools." These are direct evangelistic agencies, working as the popular name suggests, among the children of non-Christians. In addition to the regular lesson or story they often teach reading and writing in the native script, and sometimes the simpler Chinese ideographs. Special attention is given to drills, music and singing as far as facilities allow. They have found much favor with the parents and have proved themselves effective both as evangelistic and elementary educational agencies.

In addition to such extensive development, the past ten years have also brought a realization of the need of intensive development along the lines of organization, teacher training and the preparation of study material. Both the Methodist and the Presbyterian (North) missions now have special Sunday School workers on the field. Sunday School Institutes are held, in something the same way as the Bible classes and Bible Institutes, for the training of Sunday School workers; lessons are prepared for the whole country by a union Sunday School Committee and published by the Christian Literature Society already referred to. A "standard score card" for grading the efficiency of the schools has been published; a magazine for teachers is issued and other material such as Bible stories, reward cards, birthday cards, etc., is now available at least in a small way. Several specialists in Sunday School work in America have visited Korea in the last few years and spent longer or shorter periods in touring the country, lecturing and holding special classes and institutes in modern Sunday School methods. The Christian constituency of the six principal

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missions and the Sunday School enrollment for 1920 is given for comparison. The reports for 1921 are not available but are given for 1922 and 1923.

	1920 Christians	1920 [35] S. S. Enroll.	1922 [36] S. S.	1923 [36] S. S.
[37] N. M.	43901	26740	31337	32730
S. M.	10740	5911	12097	13650
N. P.	117137	121651	141606	124915
S. P.	13341	8612	30412	22906
C. P.	13601	12691	19468	27246
A. P.	9070	5463	11870	11109
Total	207790	181068	246790	232556

Much, of course, yet remains to be done. The possibilities of the Extension Sunday School work, both for religion and education are only just being realized, organization and efficiency of methods are only at a beginning and despite all that has been done it is probably safe to say that the Korean Sunday School Association has just begun its journey toward making this phase of religious education really tell in the education and evangelization of the Korean people.

4. Vacation Bible Schools.

The work of daily vacation Bible schools was formally launched in Korea in the spring of 1923 by the Reverend Dr. Robert Boville, Director of the World's Association of Daily Vacation Bible Schools. Somewhat similar work had been done for some years by many of the Christian students during the summer vacation but Dr. Boville's presentation of the opportunities and offers of help in the initial stages led to a greater stimulus and to its formal organization.

Sessions were held in the mornings five days a week, the afternoons and Saturdays being reserved for athletics and excursions to places of interest. A sample schedule of the morning "study period" is given:

[35]From "Statistics" prepared by M. L. Swineheart, 1920.

[36]Min. Annual Meeting Fed. Council of Missions, 1922, '23.

[37]The abbreviations used are as follows: N. M.-Northern Methodist; S. M.-Southern Methodist; N. P.-Northern Presbyterian; S. P.-Southern Presbyterian; C. P.-Canadian Presbyterian; A. P.-Australian Presbyterian.

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D. V. B. S. Schedule

8:30— 8:35 Chapel	10:00—10:25 Music
8:55— 9:25 Korean (reading and writing)	10:25—10:45 Hygiene
	10:45—11:00 Play
9:25— 9:35 Rest	11:00—11:40 Stories of heroes
9:35—10:00 Bible	11:40—12:00 Handwork

This program varied slightly, of course, arithmetic being added in some cases, but the main features of reading and writing, Bible, hygiene, singing and handwork were the same throughout the country.

Originally organized as the Korean National Committee of the World Association of Daily Vacation Bible Schools, in the fall of 1924 it became a sub-committee of the Korean Sunday School Association. Whether this move toward the greater "control" of the work by placng it, under the Sunday School Association as the formal agent of the churches will have any effect on the fervor and initiative of the students who gave so much to it as an independent and almost a "student" organization remains to be seen. There is also the possibility that in Korea as in the United States the formal subordination to the Sunday School will result in a practical subordination of the peculiar work of the Vacation School to the routine of the regular Sunday School. The impetus already acquired and the obvious need for this type of work will, of course, carry the movement for some time.

The need of this type of work is clearly shown by the fact that over seventy per cent. of the enrollment in 1924 were children who did not attend school. Its popularity and growth is evident from the figures: in 1923, 46 schools in 11 cities and towns enrolled 3,013 pupils and were taught by 154 young men and women. In 1924, 900 teachers taught 11,000 pupils in 100 schools scattered through the 13 provinces of Korea and among the Koreans across the border in Manchuria. The greatest number of schools for a single province was nineteen and the average per province (including Manchuria) 7:14 schools.[38] 1925 reports show 1,600 teachers in charge of 250 schools with 22,000 pupils.

[38]M. L. Conrow, "Vacation Service," Korea Mission Field, Nov. 1923; W. L. Nash, "Daily Vacation Bible School Movement," K. M. F., June, 1924; M. L. Conrow, "Daily Vacation Bible Schools," K. M. F., Dec., 1924.

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CHAPTER III.

C. ELEMENTARY AND SECONDARY EDUCATION.

We come for almost the first time to the consideration of the direct educational work of the missions in the elementary and secondary schools. This will be dealt with in ten sections in which the work of the principal missions will be briefly sketched.

Before taking these up it is necessary to make a few explanatory remarks for those not already acquainted with mission work in Korea. By the so-called division of territory the four Presbyterian and two Methodist missions have agreed to avoid overlapping of work and consequent waste of energy. Seoul, Pyengang, Wonsan and one or two other cities are occupied by two or more missions, but throughout the country the "division" of fields of work holds at least for the work carried on by the missions. This brings us to the consideration of the necessary differentiation between mission work and the work of the native churches. Thus, while there are four separate Presbyterian missions supported by funds from three different countries (Canada, Australia and two Presbyterian churches in the U. S. A.) there is only one Korean Presbyterian Church. Each mission works with the churches within the territory allotted to it.

In educational work, the missions in the main support and directly control the secondary and higher schools, while the native church supports and controls through its own organizations the elementary schools. In the beginning there was, of course, no organized native church and all education was elementary, but the movement for native support and control was begun early and has been pushed as fast as seemed consistent with the growing strength of the native organizations. The individual missionary may or may not be a member of the controlling body of the native supported elementary schools. The writer, for instance, has served on the educational committee of the native presbytery in certain years and in other years has had no official

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connection with them, though always connected with the mission educational work. The form of organization and the degree of native support and control varies in the different churches and localities, but the above will serve to illustrate the relations between native and "foreign" work. In the following sections where reference is made to so many hundred elementary schools in the work of such a mission, it is to be understood that it is not because they are under the direct control or support of that mission, but because they fall within the territory in which it has its work and are thus listed for purposes of convenience. An attempt at an estimate of native supported education will be made in the section on "Private Korean Education," but for the time being no differentiation will be made between native supported Christian schools and mission supported schools.

A word or so as to the general outline of the Japanese system of education must also be inserted here, for it would be confusing and misleading to delay this explanation till after the consideration of the mission work, and ridiculous to repeat it for each mission in turn. A fuller description will, of course, be given in the sections dealing with government education. The following statement will serve as a practical indication of the grades and type of Japanese education in Japan and in Korea, and will also help the reader to understand the terminology employed here and to be met with in Japanese reports or pamphlets on education. Figure 4 will help the reader to compare the systems in Japan and the systems in Korea for Japanese and Koreans with that in the United States, though only the main line of education is shown, the branches of elementary technical, commercial, or industrial schools and continuation schools, etc., not being indicated on the diagram.

In Japan proper the elementary, secondary and higher schools are known as Primary, Middle and College (sometimes called "Special" school). The primary regular course is six years and the advanced course is eight years.[1] The middle school to which the student goes on leaving the primary gives a five year course after which he may elect to enter one of the colleges, medicine, arts, technology, agri-

[1]This advanced Primary is for those who do not expect to go on to the Middle School.

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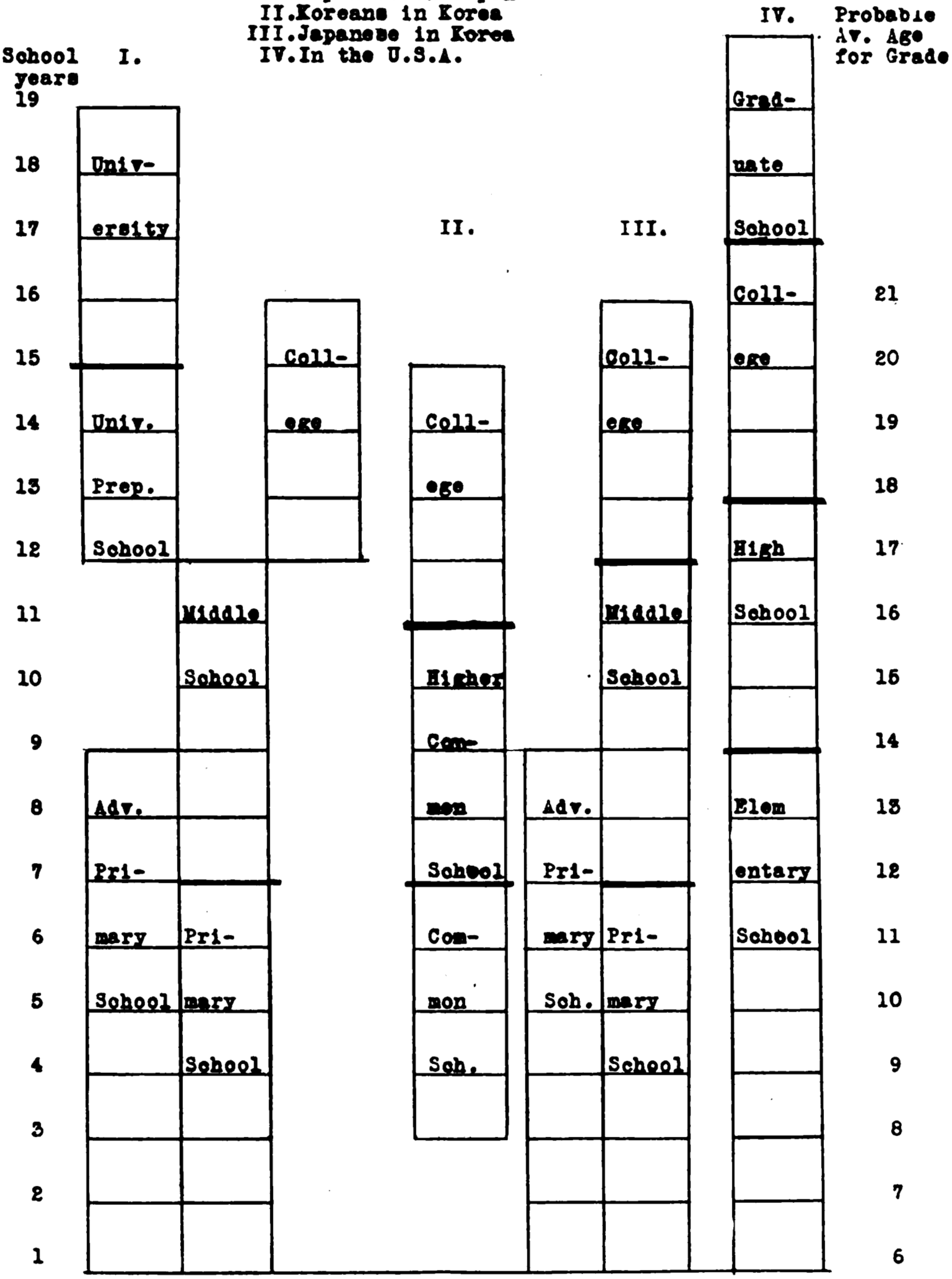
Fig.4
Years of Education offered
I.Japanese in Japan
II.Koreans in Korea
III.Japanese in Korea
IV.In the U.S.A.



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culture, law, etc., for a four years' course of study, or he may elect to take a more thorough preparation for his profession. In the latter case he enters what is sometimes called the "High" school, but is better and more usually termed the University Preparatory school, spending three years in this school and then entering the "University" for a course of three or four years in the branch in which he may be interested.

In Korea the schools for Japanese followed the nomenclature and system of those in Japan proper, Primary, Middle and College with six, five and four years respectively. There was no university or university preparatory and the number of colleges was limited.

The schools for Koreans on the other hand used different names and provided different courses and years of schooling from those for the Japanese in Korea. The elementary school was called the "Common" School with a four-year course which might be shortened to three. The secondary school was known as the "Higher Common" also with four years (three years for girls). Above this came the college under the same name as in Japan, but since resting on lower grade elementary and secondary schools obviously lower than the Japanese colleges. No provision or plan existed for raising the grade of the lower schools or for providing a University for Korea. This condition maintained till the educational ordinance of 1922 under Governor General Saito when provision for making the schools for Koreans equal to those for Japanese was made. The nomenclature was, however, retained and it must be understood that these terms are official names of schools either maintained by the government (central or local) or recognized by the government as equal to government standard. General usage has been very loose in regard to the nomenclature of schools and they have been called "primary," "common," "elementary," "grammar," etc., with a beautiful impartiality and disregard for the real meaning of the terms used. Similarly the secondary schools are sometimes listed as "Academies," sometimes as "High Schools," or "Higher Common" or "Middle Schools" with equal carelessness. Hereafter in the present study the words elementary and secondary will be used for unrecognized schools; Primary for recognized schools for Japanese, and Common for recognized schools for Koreans, Middle School and Higher Com-

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mon School being used for the recognized secondary schools for Japanese and Koreans respectively. With these remarks to explain the situation and define our terminology we can now turn back to the mission schools and be in a better position to understand their relation to the government system when they come in contact with it in 1905 and come under it in 1911.

1. Northern Methodist.[2]

We have already told of the founding of the first girls' school, Ewha Haktang by Mrs. M. F. Scranton in '86. It will readily be understood that in the beginning all education was elementary. It may be further imagined from the references to political and social conditions and the limitations under which the missionaries worked that the progress from elementary education to secondary was necessarily slow. No year by year account is available nor would space permit such an account. We read that in 1897 [3] Miss Lulu Frey was appointed principal. To those acquainted with the history of the school, and having the advantage of looking back, this is the most important single item in its history, for it was Miss Frey who made Ewha the great institution which it now is. Nor is the above statement in the least disparaging to her co-worker, Miss Paine, and the others who came in later years to carry on the work which to the last she so largely inspired and guided. We read further that "she was much perplexed as how to take care of her forty-three pupils while the first building of what is now Ewha was in process of construction." [4] We do not read, but the writer vividly recalls watching Miss Frey climb the scaffolding around the new building as she watched the ignorant and unskilled workmen in every phase of the work. There was no one else to do this and Miss Frey was determined that the building to house her girls should be the best possible. The writer, aged eight,

[2]The official names are Methodist Episcopal and Methodist Episcopal, South. Similarly the "Northern Presbyterians" are officially the "Presbyterian Church in the U. S. A.," and the Southern Presbyterians the "Presbyterian Church in the U. S." We shall, however, follow common usage in speaking of Northern and Southern in each case or use the abbreviations indicated in footnote 37, Chap. II.

[3]J. T. Carter, "The Principal Mission Schools of Seoul," Korea Mission Field, August, 1920.

[4]Ibid.

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was strictly forbidden to venture into those fascinating regions, and watching the good lady with deep envy and bitterness, did not realize for some years that it was not "fun" for her to climb to the second and third stories and "skip" along new laid girders.

The incident is mentioned merely to give a hint of the varied work which faced an "educator" in those days, and to a certain extent today in a country such as Korea. This Ewha School, of one pupil in 1886, and forty in 1897, under the guidance of Miss Frey and those who came after her, and under the support of the Women's Foreign Missionary Society[5] of the Methodist Episcopal Church, has grown into a complete system from Kindergarten to College. In 1923 it enrolled six hundred seventy-five pupils in the five departments of Common School, Higher Common School, College Preparatory, Kindergarten-Normal and College. In that year it graduated twenty from its Common School, and thirty from the Higher Common School.[6] In Seoul city and the Seoul District of the Conference the Methodist mission now has thirteen other elementary schools with an enrollment of 1,593 boys and and 896 girls.[7]

In the early days all schools of all missions were elementary and may be said to have "just growed" in more ways than one. Just when the school in which "the Bible was about the only subject taught" became a secondary school is not easy to determine. It is probably not far wrong to say that little that could really be called secondary education was done in any mission school before the beginning of the present century. Some subjects may have been taught and a few students gathered as "a nucleus for an academy," as the report of one mission phrases it, but little more than this. Missionaries did not go out and were not trained for "educational work" though it may have fallen to their lot on arrival. Nor are missions and boards to be too much blamed for this, for we have noted that when the United States Government was asked to send three educa-

[5]The work of the M. E. Woman's Foreign Missionary Society should be dealt with in a separate section, but has been included under that of the Methodist Episcopal Church for convenience.

[6] A. R. Appenzeller, Korea Mission Field, March, 1923.

[7]Annual Rep. Bd. For. Miss. M. E. Church, 1923, p. 630.

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tors to organize and superintend the establishment of schools and an educational system it sent three young theological students. That they were an excellent choice and did good work does not change the fact that they were not trained in education. The day of the "educator" had hardly begun to come in America itself.

The Woman's Foreign Missionary Society has been alive to the need for such trained workers and in sending Miss Frey they sent one of the first to go out specifically for educational work. Their continued interest in education is shown by the fact that in 1922 there were twenty-three women educators in Korea under this board as against nine men educators under the Methodist Parent Board.[8] They have given strong (comparatively) financial support and oversight to elementary and secondary education and have thus provided stronger schools, better able to survive the rising costs of education and meet the higher requirements of the government than would have been possible if the policy of native support had been more closely followed. The two largest Methodist secondary schools for girls are the Ewha Higher Common School in Seoul and the "Academy for Women and Girls" in Pyengyang. The school in Pyengyang was for many years conducted as a union school with the Presbyterians, but some years ago the Methodists deemed it best to withdraw and carry on their own institution as a denominational school. Boarding schools for girls are also supported in the towns of Kongju and Yengbyen and there are schools in the Chunan, Yichun and Haiju districts, which in addition to the elementary work, offer some secondary courses.[9]

The Methodist boys' school in Seoul founded in 1886 had a similarly slow growth through a period when its status was very difficult to classify. Gilmore speaks of "instruction in English and the elementary branches" as well as "more or less of religious instruction."[10] An account of the school written as late as 1897, while fully and properly acknowledging the contribution which it was making to education, tends rather to confirm than change our opinion of the distinctly elementary character of the work.

[8]Korea Mission Field, May, 1922.
[9]Annual Rep. Bd. For. Missions, M. E. Church, 1923, p. 630.
[10]Gilmore, op. cit., p. 234.

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> "Undoubtedly the establishment which has exercised and is exercising the most powerful, educational, moral and intellectual influence in Korea is the Pai Chai College ('Hall for the rearing of Useful Men') so named by the King in 1887. This which belongs to the Methodist Episcopal Church has had the advantage of the service of one Principal, the Reverend H. G. Appenzeller, for eleven years. It has a chinese-enmun department for the teaching of the Chinese classics, Sheffield's Universal history, etc., a small theological department, and an English department in which reading, grammar, composition, spelling, history, geography, arithmetic and the elements of chemistry and natural philosophy are taught.[11]

Just when the change to secondary education can be said to have taken place we cannot state, but here also it probably would not be unfair to the institution to say that up to 1900, or even during the first years of the present century, the instruction was very elementary in character. Passing, with the other schools of the country, through the period of increasing interest in, and emphasis on education which was felt around 1900, and grew almost steadily till 1910, through the changes of the period of the protectorate and the recognition of education which followed annexation, the school is now a recognized Higher Common School. Reverend H. D. Appenzeller, M. A., son of the founder and first principal, is now in charge, and the school is one of the largest and most prosperous in the country.

The present Pai Chai Higher Common School has about eight hundred pupils who are taught in two handsome new recitation buildings by a staff of twenty-seven teachers, composed of an American principal, three part-time American teachers, nineteen Koreans and four Japanese. In addition to the registered Higher Common School, the old charter and old school building (on the same grounds) are used to carry on what is called the Pai Chai School. As this is not a registered school, there is greater freedom in regulations, course, etc., than in the Higher Common School where everything is prescribed by the government regulations for registered schools. In the unregistered department

[11] Mrs. I. B. Bishop, "Korea and Her Neighbors," p. 388.

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Bible study is compulsory, sessions are held only in the mornings and the course is three years as against the five of the Higher Common School. Mr. Appenzeller states that they attempt "to cover in general the same ground that is covered in five years in the Higher Common School, cutting down on such subjects as music, drill, drawing, etc." About two hundred seventy-five pupils are enrolled and are taught by the same faculty as the Higher Common School students. Mr. Appenzeller further states that he hopes to work out a plan whereby the inter-relation of the two schools may be used to secure greater elasticity in the treatment of "advanced" and "retarded" students than is possible under the rigid government system.[12]

The Methodist mission began its work in the northern city of Pyengyang in 1893, and Dr. Hall moved there in the spring of 1894. Great opposition developed at first, then the China-Japan war (a battle was fought at Pyengyang) made work impossible and the death of Dr. Hall still further delayed progress.

It is unlikely that any school work of any kind could have begun before 1896, if then. Secondary school work was from quite an early date conducted in union with the Presbyterians whose academy dates from 1898. This union has since been dissolved, largely due to a difference in policy as to registration or non-registration of schools. The Methodists have recently (1923) completed the erection of a fine building for their boys' secondary school in this city at a cost of approximately fifty thousand dollars. The institution is a Higher Common School and has an enrollment (1923) of five hundred seventy-two pupils under a Korean principal, a graduate of an American college, with a staff of twenty-three teachers. Secondary schools for boys are also maintained in the towns of Kongju and Yengbyen. Both of these schools have American principals and that in Kongju is housed in a modern building recently erected at a cost of about twenty-five thousand dollars. The Kongju school has one hundred twenty pupils, and that at Yengbyen eighty-four pupils. Girls' secondary schools or schools giving some secondary school work are supported in Pyengyang, Yengbyen and Kongju in addition to the

[12]Personal letter, H. D. Appenzeller to H. H. U., Nov., 1924; the enrollment figures are for 1923.

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large Ewha Higher Common School in Seoul. Of these the school in Pyengyang is the largest with an enrollment of one hundred girls.[13] The financial support given these secondary schools and the one hundred fifty elementary schools in the districts under this mission is not large by American standards and yet is higher than in most of the missions working in Korea. For 1924 the funds for secondary schools are divided as follows: Kongju School Yen 5,500; Pyengyang School Yen 12,280; Pai Chai Schools Yen 18,000; Yengbyen School Yen 5,300; and Yen 14,000 for all the elementary schools, these last being allotted to the districts by the Finance Committee and then distributed by the local committees to the schools in each district.[14]

The following tables give the number of schools, pupils, boys and girls, and number of teachers for elementary and secondary schools under the care of this mission for the years 1913-1923. In one or two years only estimates for the relative number of boys and girls are possible. Statistics are reported sometimes separately for the Parent Board and for the W. F. M. S. and sometimes together, sometimes differentiation between boys' schools and girls' schools is made and sometimes they are lumped together. In the older reports consulted the figures for boys and girls are given separately, but there is no indication as to whether enrolled in elementary or secondary schools. The task of unravelling this tangle has not been easy, but every care has been taken to make the figures as nearly accurate as possible and it is believed that any errors which may have crept in will be found too small to materially affect the form of the curves in Figures 5, 6, and 7, where the main features of the statistics are graphically shown. No statement or report shows how many of the elementary schools are recognized Common Schools. The number is probably very small since the government figures for 1923 report only forty-nine private common schools in the country.[15]

[13] Data on enrollment, etc., from "Statistics for Korea Annual Conference," June, 1923, kindness of Mr. Appenzeller.

[14] At par, $50 equals Yen 100, but during 1924 the yen has been much below par, going as low as 37: this should be taken into account in reckoning sums into dollars for this year.

[15] Report of Schools in Chosen (in Japanese) Government-General of Chosen, Educational Bureau, 1924, p. 1.

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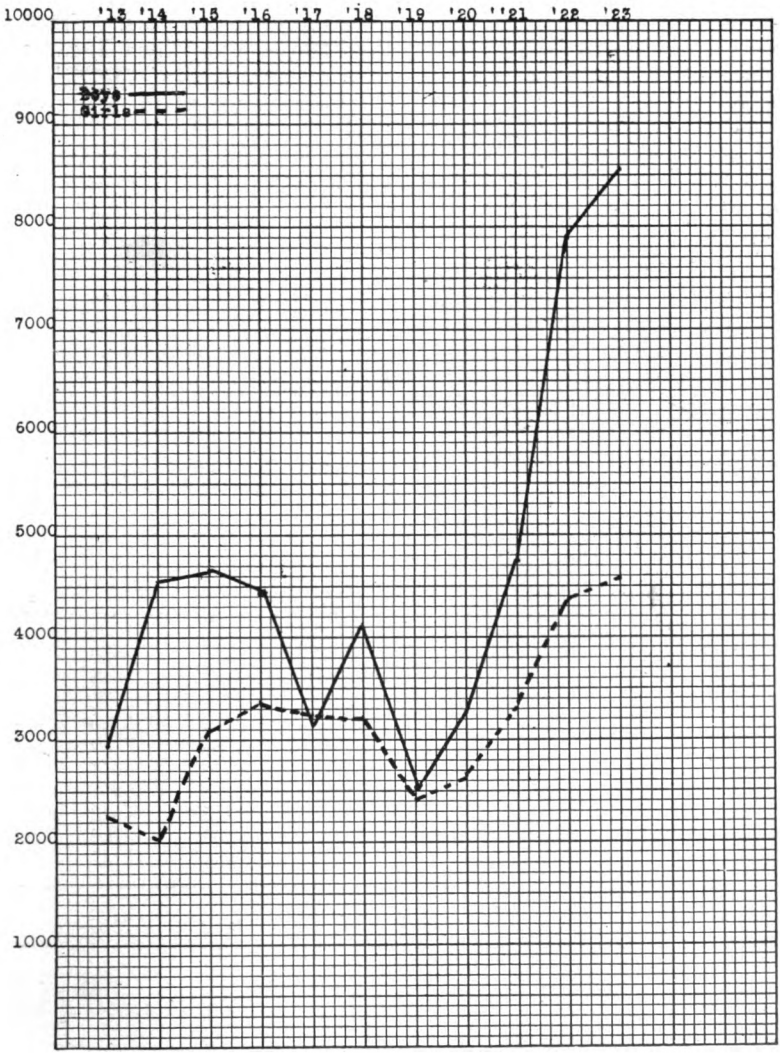
Fig. 3 Enrollment, Boys and Girls in Elementary Schools N.M. Mission



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Four of the eight secondary schools, Ewha (girls) and Pai Chai (boys) in Seoul and the Boys' and the Girls' Schools in Pyengyang are Higher Common Schools. From the policy followed by the Methodist Mission since 1915 it is probably that they will apply for recognition of the other secondary schools under their charge as soon as it is otherwise practicable.[16]

Courses of study, teachers' salaries and other matters which apply with slight variation to all private or at least to all mission schools will be dealt with separately.

2. Northern Presbyterian.

The first school under this mission, founded by Mr. Underwood in 1886, continued in existence till 1897 when it was closed with the advice and approval of a secretary of the board who was then visiting Korea. The report made to the board states that it was "by the almost unanimous vote of the

Educational Statistics Korea Conference, Methodist Episcopal Church.[17]

Elementary Schools

	No. of Schools	No. of Teachers	Pupils Boys	Girls	Total
1913	171	360	2968	2280	5248
1914	176	441	4539	2019	6558
1915	167	373	x4643	x3105	7748
1916	159	331	4439	3355	7794
1917	129	245	3144	3212	6356
1918	x133	330	x4115	x3214	7329
1919	114	233	2522	2416	4938
1920	105	243	3288	2673	5961
1921	104	283	4772	3376	8148
1922	131	364	7897	4388	12285
1923	150	414	8548	4584	13132
Average 139.8		328.8	4628	3147	7772
Median 133.		331.	4439	3212	7329

x Estimated.

[16] For discussion of differing policies recognition of schools, see Section V. A 1 and 2.

[17] Min. Fed. Council of Missions; Annual Rep. Korean Conf., M. E. Church; Annual Rep. W. F. M. S.; Korea Section, "Christian Movement in Japanese Empire, 1913-1923.

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Fig. 56 No. of Elementary Schools & Teachers. (N.M. Mission) 1913-1923.

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Secondary Schools (N. M.).

	No. of Schools	No. of Teachers	Pupils Boys	Girls	Total
1913	8	x31	480	160	640
1914	7	27	410	250	660
1915	4	40	x400	x303	703
1916	5	66	459	564	1023
1917	4	57	743	330	1073
1918	5	57	x600	x294	894
1919	6	49	525	95	620
1920	7	72	823	383	1203
1921	8	84	1196	507	1703
1922	8	82	1312	402	1714
1923	8	95	1876	377	2253
Average	6.3	59.5	802	333	1135
Median	7	57.	600	377	1023

x Estimated.

mission," [18] but omits to state that Dr. Underwood, the founder, and Dr. Avison, both of whom proved to be leaders in educational work, voted against its closing. At this time it had the rather unimpressive enrollment of thirty-five and to many the needs of the evangelistic work seemed to be more imperative. Presbyterian education in general for the period is described by Dr. Baird as follows:

> "Previous to 1897 a very few missionary schools had been started. They were located at Fusan, near Seoul, at Pyengyang, at Sorai and at several other points in the country and always in connection with churches. These schools were for the most part very elementary and scarcely worthy of the name. They consisted usually of a few little boys pursuing elementary studies with a Korean teacher of the old type, who, except in the subject of the Chinese character, knew very little more than the pupils. In order to help these teachers Messrs. Miller (Rev. F. S.) and Baird conducted a short normal class in Seoul in 1897. Teachers and others from Seoul, Fusan, Pyengyang, Anak, Changyun and Chantari were in attendance to the number of about fifteen, and

[18] Report of a visit to the Korea Mission, Dr. Robert Speer.

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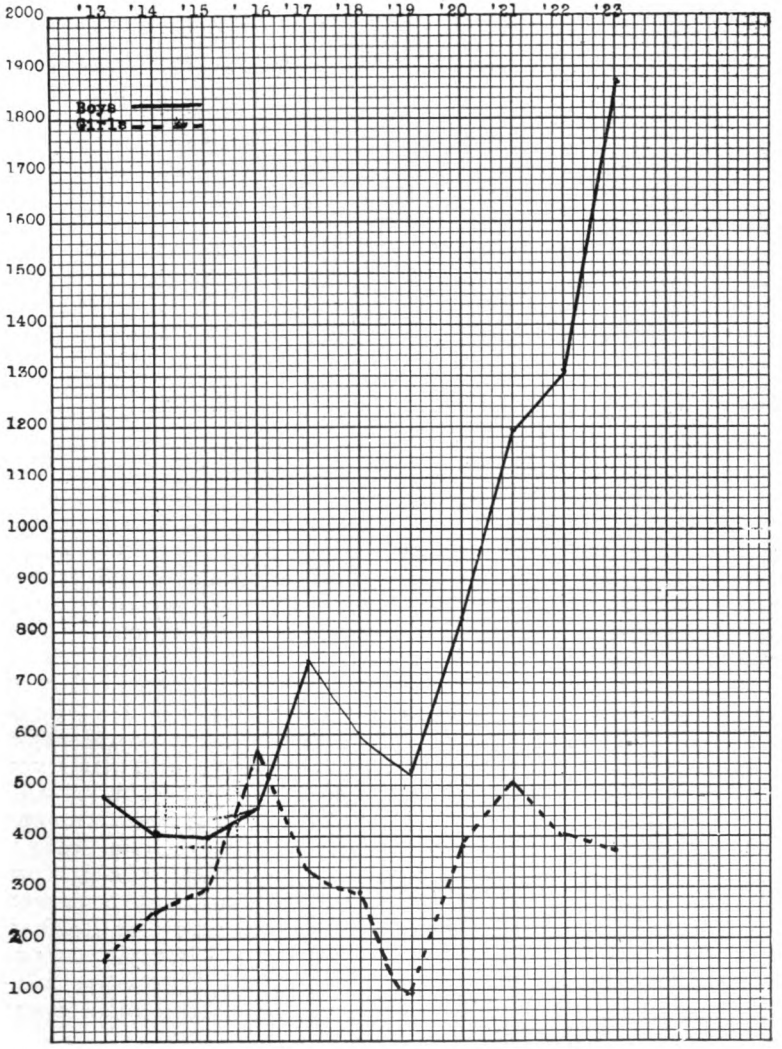
Fig.9.Enrollment,Boys & Girls,N.M.Secondary Schools 1913-1923



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these with the advanced pupils of the Chung Dong (Seoul) "brought the number up to about twenty-five." [19]

Though the Seoul school was closed in 1897, apparently it was not long before the error was realized, for the report for 1900 speaks of the fact that a Mr. E. H. Miller had been asked for from the Board to open an "intermediate" school in Seoul. It seems that they were unable to wait for his arrival, for early in 1901 (the year in which Mr. Miller came) Dr. J. S. Gale was directed to open such a school which started with an enrollment of six. In 1902 the enrollment was thirteen; in 1904, twenty-nine; in 1905, forty-nine; in 1907, during a period when this school and Pai Chai were united, the enrollment reached one hundred twenty-eight. The union was short-lived and was dissolved in 1908 despite which the enrollment was one hundred twenty-six for the year. In 1906 the first graduate received his diploma and from that year till 1922 a total of one hundred seventy-two were graduated from the school. As soon as Mr. Miller was proficient in the language he became principal (1905) and remained in this position till 1914[20] when Reverend E. W. Koons, who has since taken a leading part in the educational work of the country, took over the school and is still principal. The school's first modern building was erected in 1905 as a memorial to Dr. Wells of the Board of Missions. (The school was then re-named the John D. Wells Training School for Christian Workers.) This building was greatly enlarged and re-modeled in 1910 during the temporary principalship of Dr. Underwood and several dormitories in native style have since been added. It is now one of the leading, if not the leading secondary school under Presbyterian control and gives a course exactly similar to that of the government Higher Common schools with the addition of Bible study.

An idea of the curriculum of this and similar schools during the earlier years of secondary educational work is gained from the report for 1903-04 from which we read that English Language, Korean History, Ecclesiastical History, Astronomy, Natural History, Geography, Physics, Chemistry, Elementary and Advanced Arithmetic, Algebra, and Bible were

[19]Dr. Wm. Baird, Quarto-Centennial Papers read before Korea Mission, Presbyterian Church, 1909, p. 62.

[20]Mr. Miller went into college work, first in the Union Christian College in Pyengyang and then Chosen C. C. Seoul.

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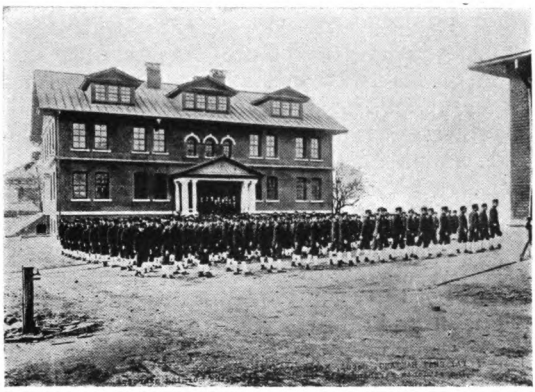

SECONDARY EDUCATION

J. D. Wells Higher Common School for Boys (N. P.) Seoul
Paichai Higher Common School for Boys (N. M.) Seoul
Winning Tennis Team and squad, J. D. Wells School.

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taught.[21] The Presbyterian Mission took a strong stand against applying for any recognition which would involve a change in the religious side of the education given in their schools. Hence neither this nor any of the other schools of this mission have applied for recognition as Higher Common or Common Schools. Recently (1923), however, under the new ruling by Governor General Saito, schools attaining to the required standards have the privilege of becoming "designated" schools, i.e., they are designated by the educational authorities of the Government General as being equal to schools of a given grade (Common, Higher Common, etc., as the case may be). The John D. Wells School was the first to receive such "designation" and to be thus put on a par with other Higher Common Schools.

Turning northward to the city of Pyengyang, in the report of that station of the Presbyterian Mission for 1899 we learn that "the class begun last year forms the nucleus for an academy," [22] that the enrollment was thirteen, the teaching done largely by Dr. and Mrs. Baird and the subjects of instruction for the year, Bible, Geography, Physiology and Singing. From other reports we gather that what more nearly approximated secondary work was begun in 1900. In 1905 the union with the Methodists, which continued for about a decade was begun, and by 1908 the enrollment reached four hundred forty-one. The first building was erected in 1902 in a semi-Korean style at a cost of about $1,800, half of which was borne by the mission Board, and half a generous gift from from Reverend W. L. Swallen, one of the missionaries.[23] Since then other buildings of a more modern type have been added, and even after the dissolution of the union with the Methodists, it has continued to be the largest secondary school in the mission and one of the largest Christian schools in the country.

Statistics report fourteen secondary schools under the care of the Presbyterian mission, but only eight such schools are a charge on the mission, one other (Kangkei) in the extreme north receives a very slight financial grant each year and another (Chairyung) has been loaned the use of certain prop-

[21] Report Seoul station, Presbyterian Mission, 1904.

[22] Report Pyengyang Station, Presbyterian Mission, 1899.

[23] Dr. Wm. Baird, Quarto-Centennial Papers, read before Korean Mission Presbyterian Church, 1909, pp. 65, 66.

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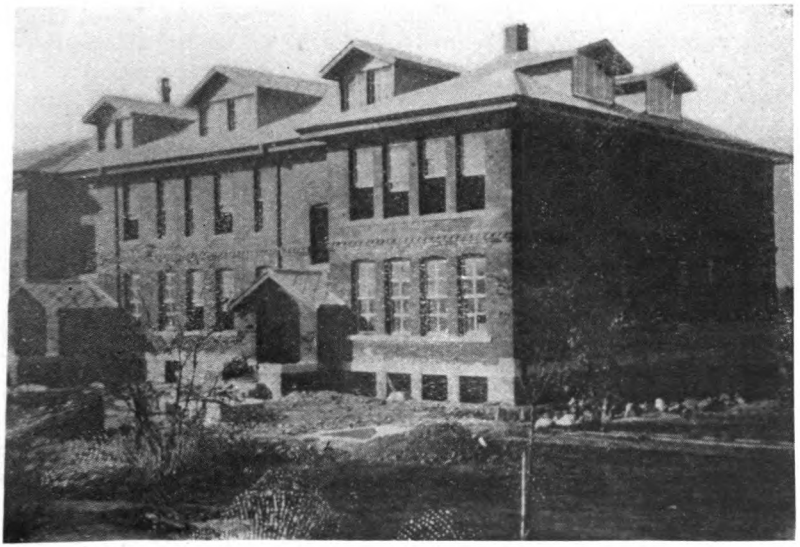

SECONDARY EDUCATION
Girls Academy, Seoul, N. P. Mission.
Girls Academy, Pyengyang, N. P. Mission.

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erty. The other four have still more tenuous connection with the mission. The two oldest schools located in the two largest cities in the country have already been referred to at some length. A brief word must suffice for the others. Boys' secondary schools were begun at Taiku in the south and at Syenchun in the north, as outgrowths of the pre-existing elementary schools. This was in 1906, and both schools have had a continuous existence since that time, though suffering from a lack of equipment and adequate buildings. The Syenchun school has a dormitory of a more modern type but is still using a native style building for recitation and offices. Taiku has two fairly good school buildings, but these are inadequate and the buildings used as dormitories are even further from minimum needs.

Girls' secondary schools are also conducted in the four cities where the boys' schools are located, viz., Seoul, Pyengyang, Syenchun and Taiku. Few of these are fully up to the standards required by the government, either in the number of so-called qualified teachers (two-thirds of the faculty must be men or women recognized by the government as "qualified") nor in their equipment. The schools in Seoul and Pyengyang are probably nearest to these technical requirements. The Seoul school has been brought practically to government standards and has received very favorable comment from the authorities and has been given reason to hope that it may soon be "designated" as of Higher Common School grade.

That the government's attempts to set up proper standards and to raise the existing requirements are praiseworthy and are steps in the right direction no one will attempt to deny. On the other hand, as is always the case with "rules" and "standards" there are many cases where the technical fulfillment of the requirements does not necessarily indicate a better or even as good a type of education as in some other cases where these technicalities have not been met, and it is probable that the better type of mission schools are now giving as good an education as the government or government recognized schools. This is by no means always so, and in the main it seems evident that the bodies in the United States and elsewhere which support these institutions needed, and still need, these requirements to "prod" them into something like

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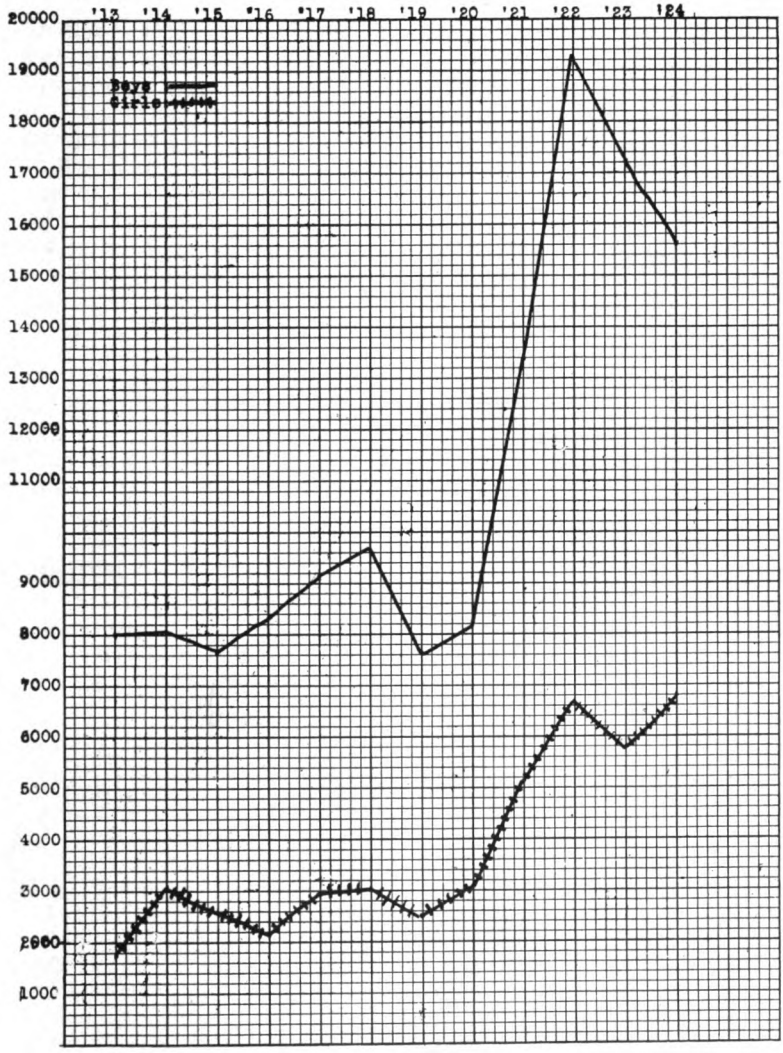
Fig. 9 Elementary Schools, Enrollment Boys & Girls N.P. Mission



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adequate support of the schools. It would be pleasanter to think that great religious bodies offering an education to an Oriental people would voluntarily provide sufficient funds to make this education the best. But in many cases the men and women on the field have been left "to make bricks without straw" and even now, that the "conscientious objection" to securing recognition has been removed by the Governor-General's ruling that religious instruction may be retained in "designated" schools, there seems to be no adequate response to the opportunity on the part of the home boards. The John D. Wells Academy in Seoul is a fairly typical case; with an enrollment of two hundred twenty the principal received (1923) from the mission Yen 5085.00 and from tuition and other sources Yen 7938 or a total of Yen 13,023 ($6,511.) to pay "qualified teachers," heat the building in the long, cold Korean winter, make repairs, and pay all other expenses. The difficulties of paying operating costs are obvious and the possibility of saving enough to buy new equipment, etc., is nil.

A large number of elementary schools receive some moral or mental support and aid from the mission, but the degree of financial aid is negligible. Of a total of 438 elementary, secondary and higher schools reported by this mission, 411 are listed as entirely self-supporting; when from the 27 remaining we subtract the 9 secondary schools and 4 higher schools receiving funds, we have only 14 elementary schools out of 400 which are financially helped by the mission.[24]

For 1923 Mission funds were divided among the secondary schools as follows:[25]

Station	Boys' School	Girls' School
Syenchun	Y3886.75	Y1550.80
Pyengyang	8887.34	4700.00
Seoul	5085.00	5839.00
Taika	4000.00	2975.69
Total	Y21,859.09	Y15,065.49
Av.	5,464.77	3,766.39

Total, Boy's and Girls' Schools Y36,924.58. (At par this is equivalent to $18,462.29.)

[24]Min. and Rep. 39th Annual Meeting (1923) Chosen Mission, Presbyterian Church in U. S. A., p. 120.
[25]Ibid, pp. 125, 126.

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Fig.9 Elementary Schools and Teachers N.P. Mission

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Figures 8, 9, and 10 show graphically some of the features of the elementary and secondary school work of this mission for the twelve years from 1913 to 1924, inclusive.

Educational Statistics Northern Presbyterian Mission [1]

Elementary Schools

	No. of Schools	No. of Teachers	Pupils Boys	Pupils Girls	Total
1913	402	608	8012	1769	9781
1914	375	499	8065	3069	11134
1915	390	x500	7679	2597	10276
1916	344	x490	8312	2144	10456
1917	359	516	9092	2948	12040
1918	346	533	9637	3034	12671
1919	278	414	7632	2498	10130
1920	323	468	8205	3063	11268
1921	421	649	13408	5339	18747
1922	496	864	19292	6587	25879
1923	400	770	17234	5793	23027
1924	429	x800	15594	6807	22401
Average	380	592	11013	3804	14817
Median	387	524	8702	3048	11654

Secondary Schools

	No. of Schools	No. of Teachers	Pupils Boys	Pupils Girls	Total
1913	10	75	830	367	1197
1914	10	79	989	390	1379
1915	10	x75	916	480	1396
1916	10	x75	858	389	1247
1917	10	65	907	426	1333
1918	10	77	826	398	1224
1919	10	72	802	236	1038
1920	11	60	809	302	1111
1921	8	60	1207	359	1566
1922	13	100	2518	615	3133
1923	14	100	1881	645	2526
1924	15	x105	1663	680	2343
Average	10.8	78.6	1184	440	1624
Median	10.	75.	911	394	1356

x Estimated

[1]Min. Fed. Council of Mission, 1913-23; Korea Section, Christian Movement in Japanese Empire, 1913-23; Annual Reports Bd. For. Missions, Presbyterian Church in U. S. A., 1913-24. Min. and Rep. Annual Meetings Chosen Mission Presbyterian Church in U. S. A., 1913-24.

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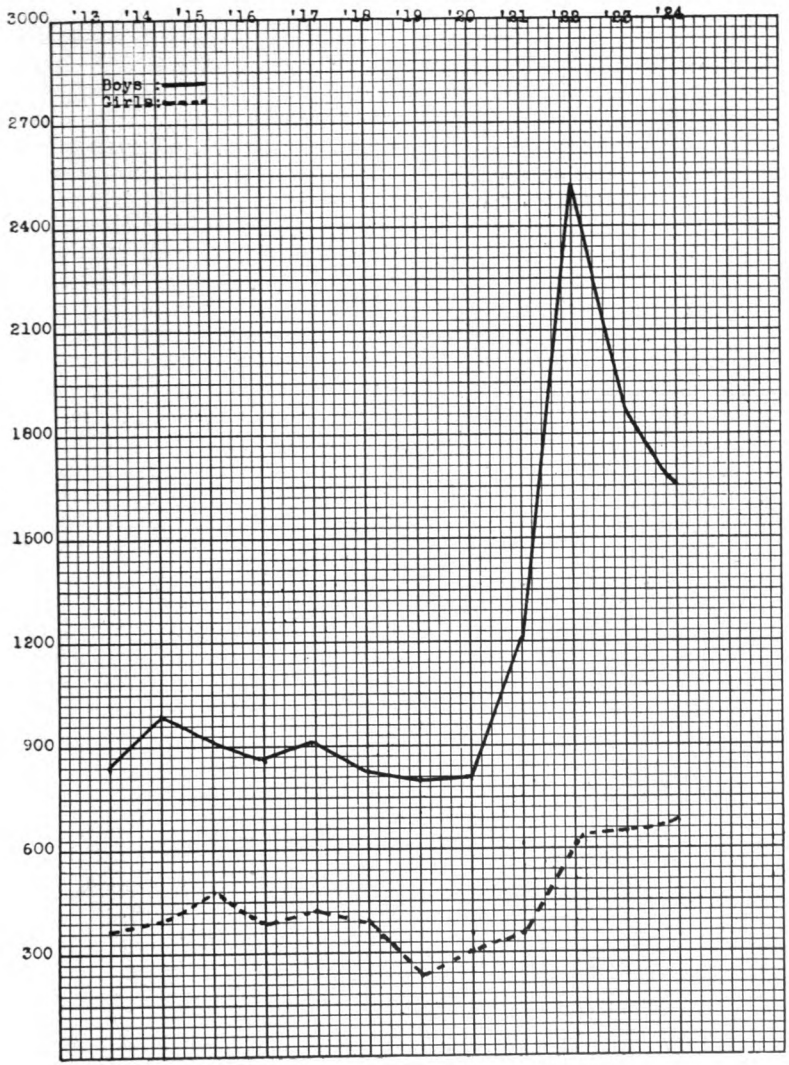
Fig. 10 Enrollment, Boys & Girls, Secondary Schools N.P. Mission



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3. Southern Presbyterian.

Missionaries of the Southern Presbyterian Church (officially the Presbyterian Church in the U. S.) opened work in Korea in 1892.[1] After a comparatively short stay in the capital its pioneers travelled to southern Korea and selected the town of Chunju, capital of South Chulla Province as a strategic position from which to begin their work. Other stations were opened later in Kunsan, Mokpo, Kwangju and Soonchun in the order named and in all, schools for boys and girls were opened as the time seemed ripe.[2] Railways and roads, which are at least passable for autos, have caused a great "shrinkage" in this part of Korea and have made places formerly far apart close neighbors. This, in turn, has brought in question the advisability of continuing certain schools, which when established were far from any other centre, but which are now close to other schools of the same mission. Changes in personnel have made it difficult to maintain some at certain times, and changes in policy have, now reduced a school to elementary grade, and now raised it again to the status of a secondary school. This is a partial explanation of the sudden changes to be noted in the statistics for this mission. The 1923 Min. of Federal Council of Missions show fourteen secondary schools; detailed statistics for 1923-24, however, show that there are only nine schools supported by the mission which are doing any secondary school work. According to the printed statistics none of these are carrying the full five years of the secondary school under the Japanese system and only three schools are listed as teaching four years of this course. The figures as to number of grades taught, both elementary and secondary, and the students enrolled in each grade, are given below as furnishing the best idea of the

Grades Taught S. P. Mission Schools, Boys and girls.

	Chunju		Kunsan		Kwangju		Mokpo		Soonchon	
	B.	G.	B.	G.	B.	G.	B.	G.	B.	G.
Elem.	4	5	6	6	6	6	6	6	6	6
Sec.	4	3	3	1	3	2	4	4	2	0
Total Years	8	8	9	7	9	8	10	10	8	6

[1]H. G. Underwood, "The Call of Korea," p. 141.
[2]Date of opening schools, S. P. Mission; Chunju and Mokpo, 1900; Kunsan and Kwangju, 1903; Soonchun, 1912.

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grade and extent of the educational work supported by this mission.[3]

(The new government courses call for six grades in the elementary and five in the secondary; see Fig. 4, in which the system of education for Koreans and for Japanese up to 1922 is diagrammed.)

Students by Grades S. P. Mission Schools (23-[1]24).

		Chunju		Kunsan		Kwangju		Mokpo		Soonchun	
		B.	G.	B.	G.	B.	G.	B.	G.	B.	G.
Elem.	1	0	10	21	19	11	27	130	78	25	29
	2	53	60	17	33	32	60	150	88	32	69
	3	35	36	34	14	41	41	59	53	43	27
	4	23	32	40	10	32	22	56	30	24	17
	5	24	16	33	5	29	15	34	25	24	4
	6	0	0	23	8	31	15	25	12	12	4
Sec.	1	25	11	20	0	11	9	23	10	7	0
	2	27	6	16	4	8	0	12	9	5	0
	3	18	0	7	0	5	10	8	6	0	0
	4	9	6	0	0	0	0	4	5	0	0
	5	0	0	0	0	0	0	0	0	0	0

The above figures would seem to indicate that the nearest approximation to the government course is that given by the two schools at Mokpo. The boys' school at Chunju also gives four years of so-called "Higher Common" work, but as it is based on only four years of Elementary work cannot be considered to be as advanced as some of the other schools which are giving only three years of "Higher Common" work. All the schools except the two at Chunju appear to be giving the full six year course in the elementary department. Statistics for the educational work of this mission are also given herewith. They are offered for what they may be worth and graphs[4] for the attendance of boys and girls in both elementary and secondary schools have been prepared to aid the reader. The figures are based on the reports to the Federal Council of Missions but have been checked back to the reports either of the home board or of the mission, and where disagreement has been found, the mission rather than the Federal Council figures have been used.

[3]Statistics furnished author by Mr. D. J. Cumming, Prin., Mokpo Boys' School.

[4]See Figures 11 and 12.

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This mission furnishes one of the best illustrations of the need of uniformity in classification and in reporting educational figures. Up to 1919 their schools are classified as "Academies, Sub-academies, and Primary Schools"; in that year they call them "Lower Elementary, Higher Elementary and Middle Schools"; in 1920 they revert to the former terminology for one year, but soon try still another, the schools now being called "Primary, Grammar and Academies." Only under the last classification is there any key as to what may be meant by these terms; "Primary" being used for grades 1—4; "Grammar" for 5—8, and "Academy" for grades 9—12. Sometimes the "Sub-academies" are reported as secondary schools and sometimes only schools actually enrolling academy students. The resulting confusion when these figures are compared with the statistics from other missions may be imagined. The figures for 1924, obtained by adding the totals of students taking secondary work as shown in the tables furnished by Mr. Cumming, gives 215 boys and 76 girls, but have not been added to the general table, since they include only the ten schools under mission support rather than the thirteen on the basis of which the 1923 figures appear to have been compiled. Similarly the figures for elementary schools given by Mr. Cumming apply only to 10 schools out of the 250 reported in 1923.

We are informed[5] that "the cost of educational work of the mission for the year ending January 30th, 1925, was as follows:

Paid by Koreans	Y30,120.00	
Paid by Mission	Y34,899.00	
Total		Y65,019.00

and as to the future that it is now planned and arrangements are being made to finance a recognized Boys' School at Chunju and a recognized Girls' School at Kwangju." It is probable that a "designated" rather than recognized school is meant since the stand taken by this mission on the recognition question has been as strong as that taken by the Northern Presbyterian Mission. In order to give a more definite idea of the sources of income a "budget" table for the various

[5]Statement of Educational work of Southern Presbyterian Mission furnished author by M. L. Swineheart, Treas., S. P. Mission, January 27, 1925.

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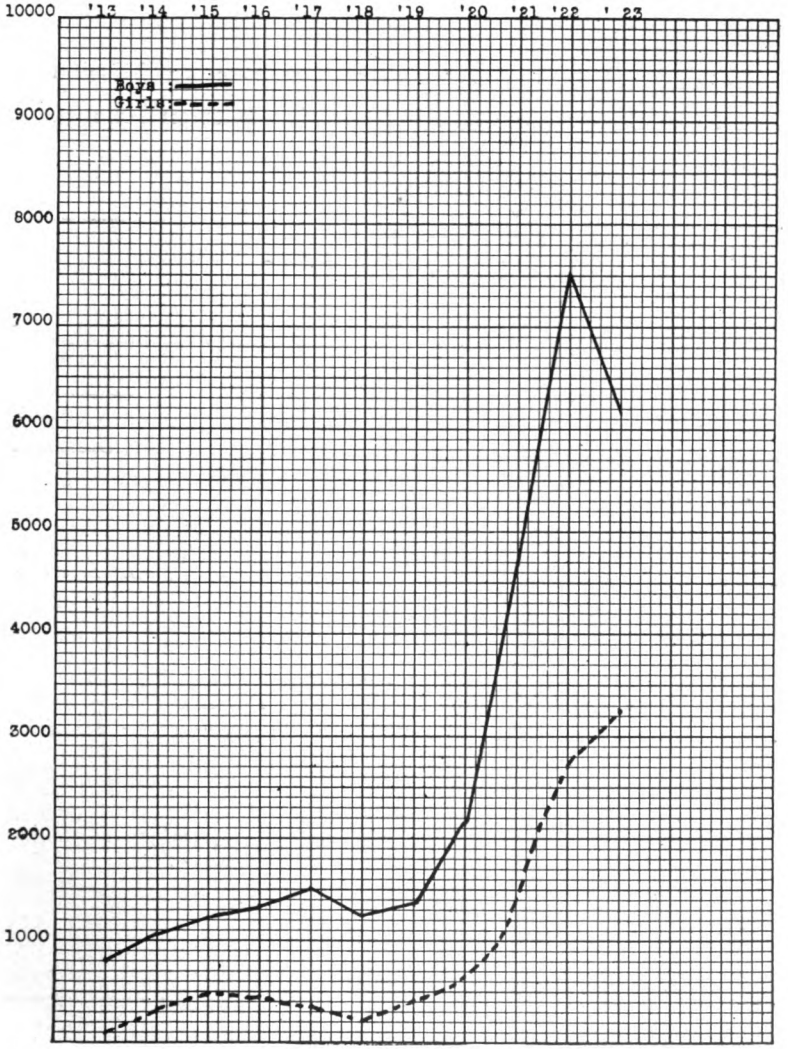
Fig.11. Elementary Schools, Enrollment Boys & Girls, S.P. Mission



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schools for 1923-24 with the amount in yen from mission, fees and other sources is added to the tables on schools and enrollment as given for the other missions.[6]

Educational Statistics Southern Presbyterian Mission

1923-24 Budget Southern Presbyterian Mission Schools.

Secondary Schools

School	From Mission	From Fees	From Other Sources	Total	
Chunju Boys	Y 8700	Y1940	———	Y10640	
Kunsan "	4976	1811	Y289	7076	
Kwangju "	8750	1500	———	10250	
Mokpo "	4750	3075	420	8245	
Soonchun "	5300	1000	———	6300	
Total	Y32476	Y9326	Y709	Y42511	Y42511
Average	6495	1865		8502	

School	From Mission	From Fees	From Other Sources	Total	
Chunju Girls	Y 5800	Y1668	Y 20	Y 7488	
Kunsan "	3000	650	———	3650	
Kwangju "	4250	1463	———	5713	
Mokpo "	4750	2325	160	7235	
Soonchun "	3000	658	715	4373	
Total	Y20800	Y6764	Y895	Y28459	Y28459
Average	4160	1352		5691	
				Grand Total	Y70970

Elementary Schools

	No. of Schools	No. of Teachers	Pupils Boys	Pupils Girls	Pupils Total
1913	51	x60	803	101	904
1914	54	62	1074	319	1393
1915	71	98	1216	495	1711
1916	114	——	1334	478	1812
1917	x112	——	1501	355	1856
1918	73	82	1249	206	1455
1919	75	113	1358	408	1766
1920	86	110	2136	670	2806
1921	171	212	4709	1411	6120
1922	287	302	7514	2712	10226
1923	250	252	6146	3262	9408
Average	122	143	2640	947	3587
Median	86	110	1358	478	1812

x Estimated.

[6] Budget Statistics furnished by M. D. Cumming.

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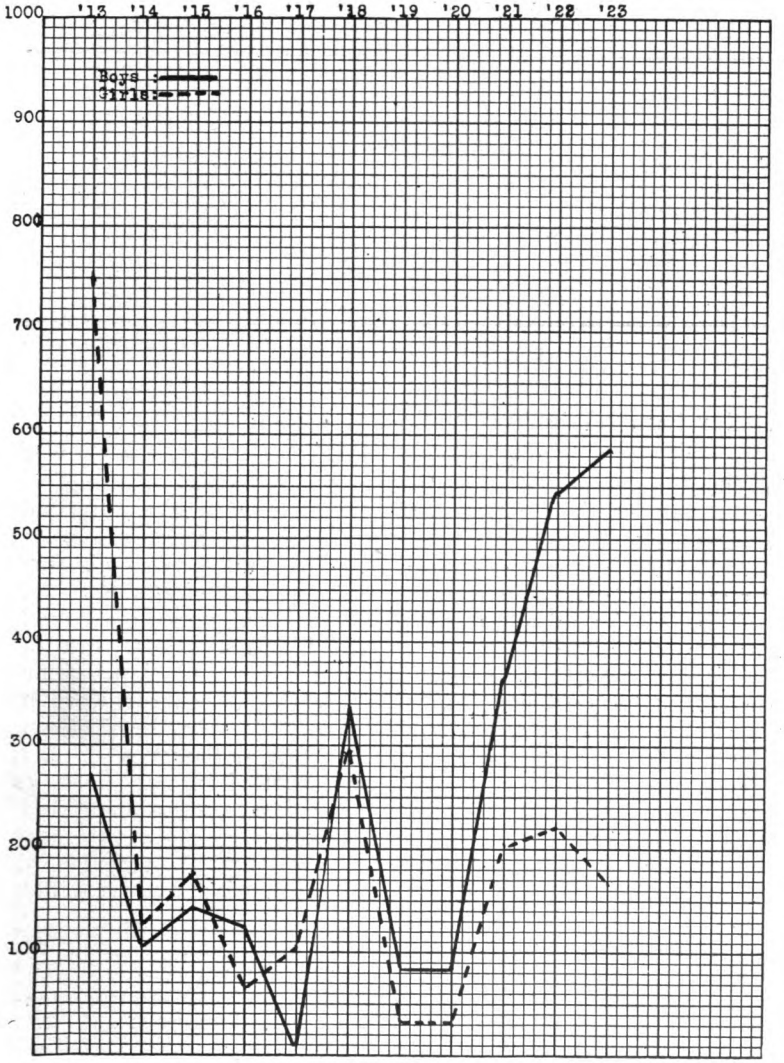
Fig.12 Secondary Schools, Enrollment, Boys & Girls, S.P. Mission



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Secondary Schools.[1]

	No. of Schools	No. of Teachers	Pupils Boys	Pupils Girls	Total
1913	8	——	271	752	1023
1914	8	41	104	129	233
1915	4	——	141	177	318
1916	3	50	126	64	190
1917	3	12	10	104	114
1918	8	55	337	292	629
1919	2	26	85	33	118
1920	6	——	85	31	116
1921	5	45	367	206	573
1922	15	†35	548	220	768
1923	13	†46	587	169	756

† Apparently these are teachers in Mission supported schools only.

4. Southern Methodist Mission.

Dr. Reid, the first missionary of this church visited Korea in 1894[2] and returned in 1896 for the formal opening of work.[3] From the very beginning there has been an especial emphasis on the educational work, for Dr. Reid came to Korea at the request of Baron Chi Ho Yun, one of his former pupils, educated in America and at that time holding the position of vice-minister in the Korean cabinet. He asked that Dr. Reid open a mission school and mission work in the city of Songdo, the family seat of the Yun clan.[3] The result was the founding of what was called the Anglo-Korean School, giving secondary education to boys. In the division of territory agreement the mission received the greater part of Kangwon Province as well as that part of Kyengkui Province adjacent to Songdo. The work has naturally been most developed in the city where it was begun, but schools and evangelistic work have been established in Seoul, Wonsan, Choonchun and Chulwon, each of which places are regular

[1]The figures for secondary schools show such great fluctuations that it has not seemed worth while to compute either average or median. The graphs for enrollment are included, but their "feverish" character is probably more due to the factors of classification mentioned than to actual fluctuations of enrollment. Figures 12 and 12.

[2]H. N. Allen, "Chronological Index," p. 29.

[3]H. G. Underwood, "The Call of Korea, p. 142.

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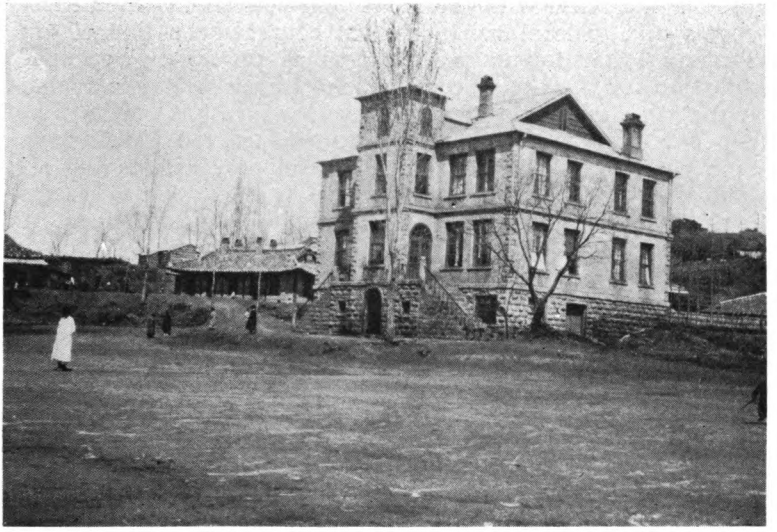

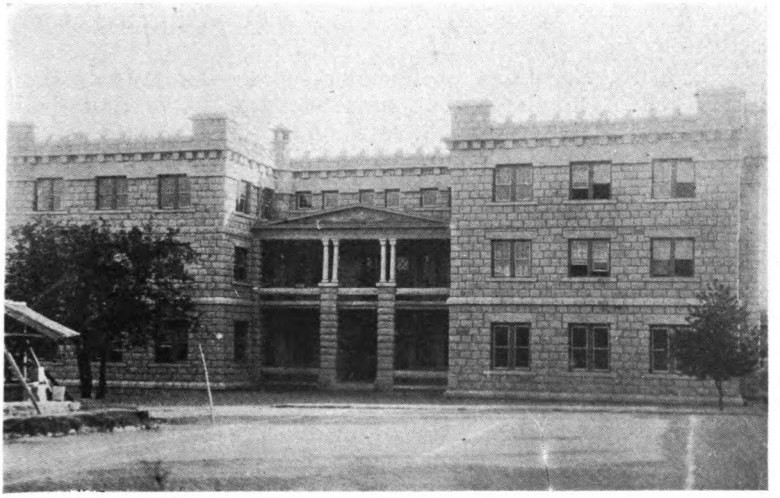

SECONDARY EDUCATION
Boys Academy S. P. Mission, Kunsan.
Songdo Higher Common School for Boys, (S. M.) Songdo.

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mission stations with resident missionaries. Elementary schools and general work, has, of course, been pushed into as many other towns and villages as possible. Secondary education for boys has been confined to the school in Songdo on the wise theory of intensive work of a high grade rather than extensive efforts of a lower type. Baron Yun was for some years principal of the school and now after a lapse of about a decade, is again in charge. Application for recognition was made some years ago, and on being received, the name was changed to the Songdo Higher Common School. In 1923 Baron Yun reported to the Annual Conference that 606 regular students were enrolled in ten divisions covering the full five year course of the Higher Common School and that 110 half-day students from the Industrial department [4] swelled the total to 716. A new gymnasium building to be used as a temporary assembly was expected to be ready for use in the fall (1923). The total running expenses for the school year are estimated at Y51,500, of which Y31,500 is derived from students' fees.[5] A recognized Higher Common School, with good buildings and equipment, a budget roughly twice that of the average boys' secondary school in Korea, and a strong industrial or work department, the Songdo Higher Common School is one of the outstanding missionary institutions in Korea.

In Seoul the Southern Methodist mission maintains no secondary school for boys, but in 1898 Mrs. J. P. Campbell founded a girls' school known as the Carolina Institute. Here again, as in the case of the earlier girls' schools, at first most of the pupils were unwanted orphans. By 1901, however, the enrollment had grown to 38, and a generation later, in the spring of 1922, its principal reported 80 in the Kindergarten, 241 in the Common School and 102 in the Higher Common School and 102 in the Higher Common grades, or 423 in all.[6]

Following the chronological order of establishment, we turn back again to Songdo where in 1904 the Holston Institute was opened as an elementary school for girls, the secondary department being added in 1909. The primary de-

[4] See Sec. on Textile Dept., Songdo Higher Common School.
[5] Jr. Korea Annual Cnf., M. E. Church South, 1923, p. 95 ff.
[6] Korea Mission Field, Aug., 1920; Feb., 1922. Total enrollment all grades reached 606 in 1924.

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partment has been extended under the same name to several schools in the city and a large new primary building opened in 1916, was crowded to capacity as soon as opened. In 1918 the Mary Helm School (q.v.) was incorporated in the Holston Institute plant as the Industrial Department of the larger school.[7] The secondary grades enrolled 156 pupils in 1923 according to the report for that year.[8] A third school with an enrollment of 450 (all grades) giving secondary work for girls is reported in the Wonsan district. Only the one secondary school for boys is maintained, but in the city of Wonsan what is known as the Lambuth Institute was founded by the late Bishop Lambuth shortly before his death. It is a night school teaching English or other subjects according to local demand. It is modeled on a somewhat similar school in Japan (Palmore Institute in Kobe) and is largely an evangelistic agency claiming the motto "Christianize while we educate."[9] It is as yet in the experimental stage and it is too early to prophesy its success or failure. Such schools often do very excellent work, but it seems necessary to take extraordinary precautions to prevent both the education and the Christianity from dropping to a rather low formal type.

Elementary schools, kindergartens and a very elementary type of school called "Kulpang" or "Sohtang" (Japanese "Shodo") are listed in the statistics of the mission. This is a logical classification following the government system but suffers from the lack of any statement as to the criterion by which the Common School is differentiated from the "Kulpang." In tabulating the statistics, the "Kulpang" have not been included, but it is quite possible that if the standards of this mission are high, some or many of what they call "kulpang" should be included in figures which will be compared with the statistics of other missions which may not have been so strict in their definition of a "school." In the absence of any definition we are, however, forced to take the figures at their face value and only include under "schools" what are called schools.

According to a questionnaire circulated in 1924-25[10] the an-

[7] Miss L. E. Nichols, Korea Mission Field, Feb., 1923.
[8] Jr. Korea Conf., M. E. Church South, 1923, statistics, p. 20.
[9] Ibid, p. 79.
[10] Professor J. E. Fisher of the C. C. C. kindly circulated this for the writer. The results are given in more detail in the appendix.

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nual mission grants to secondary schools[11] amount to Yen 104,520 with Yen 41,719 additional from Korean sources; while for elementary education the mission pays Yen 37,180 and the Koreans Yen 44,689, or Korean support of approximately 54% in elementary and 28% in secondary schools. It will be noticed that this is both a larger absolute expenditure and a relatively greater proportion of foreign as against Korean funds than in the other missions. It is probable that the percent of the total funds of the mission used in education as compared with other forms of work is also greater than in the other missions. Up-to-date data is not available on this point, but as far back as 1914, 39.8% of the total funds were devoted to education, 9.1% greater proportion than the average in the five missions from which data was gathered.[12]

Statistics for elementary and secondary schools of this mission are given herewith in the same form as for the other missions and graphic presentation of the facts is to be found in Figures 13, and 14.

Educational Statistics, Korea Conference, M. E. Church, S.[13]

Elementary Schools.

	No. of Schools	No. of Teachers	Pupils Boys	Girls	Total
1913	46	——	836	684	1520
1914	66	106	1139	1023	2162
1915	56	56	900	885	1785
1916	52	56	1000	1218	2218
1917	55	99	801	1045	1846
1918	53	105	884	1081	1965
1919	24	75	909	697	1606
1920	x24	x75	x909	x697	x1606
1921	19	93	1567	1317	2884
1922	110	227	4711	1895	6606
1923	21	146	2397	1786	4183
Average	47.8	103.8	1459	1120	2580
Median	52.	96.	909	1045	1965

x Previous Year's Figures.

[11]The figures on secondary schools in several instances include expenses for elementary grades in the same school.

[12]"Comparative Statistics" compiled by Rev. F. K. Gamble, 1914.

[13] Min. Federal Council of Missions, 1913-23; Christian Movement in Japanese Empire, 1913-23.

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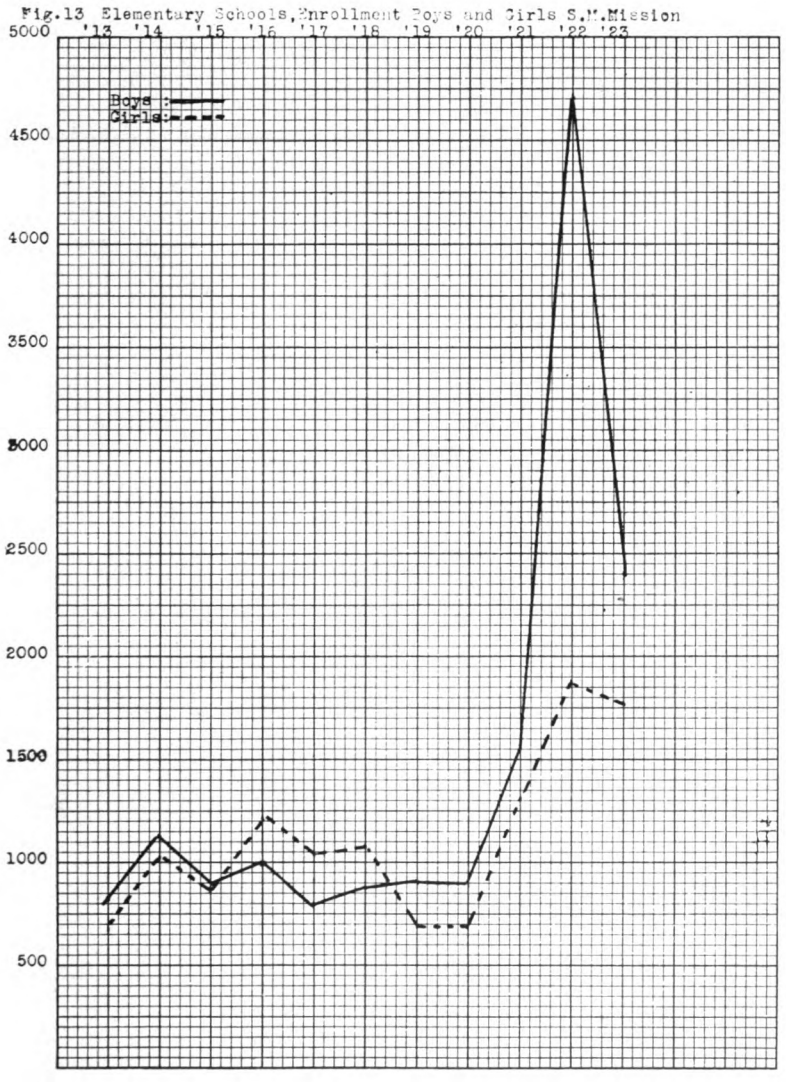

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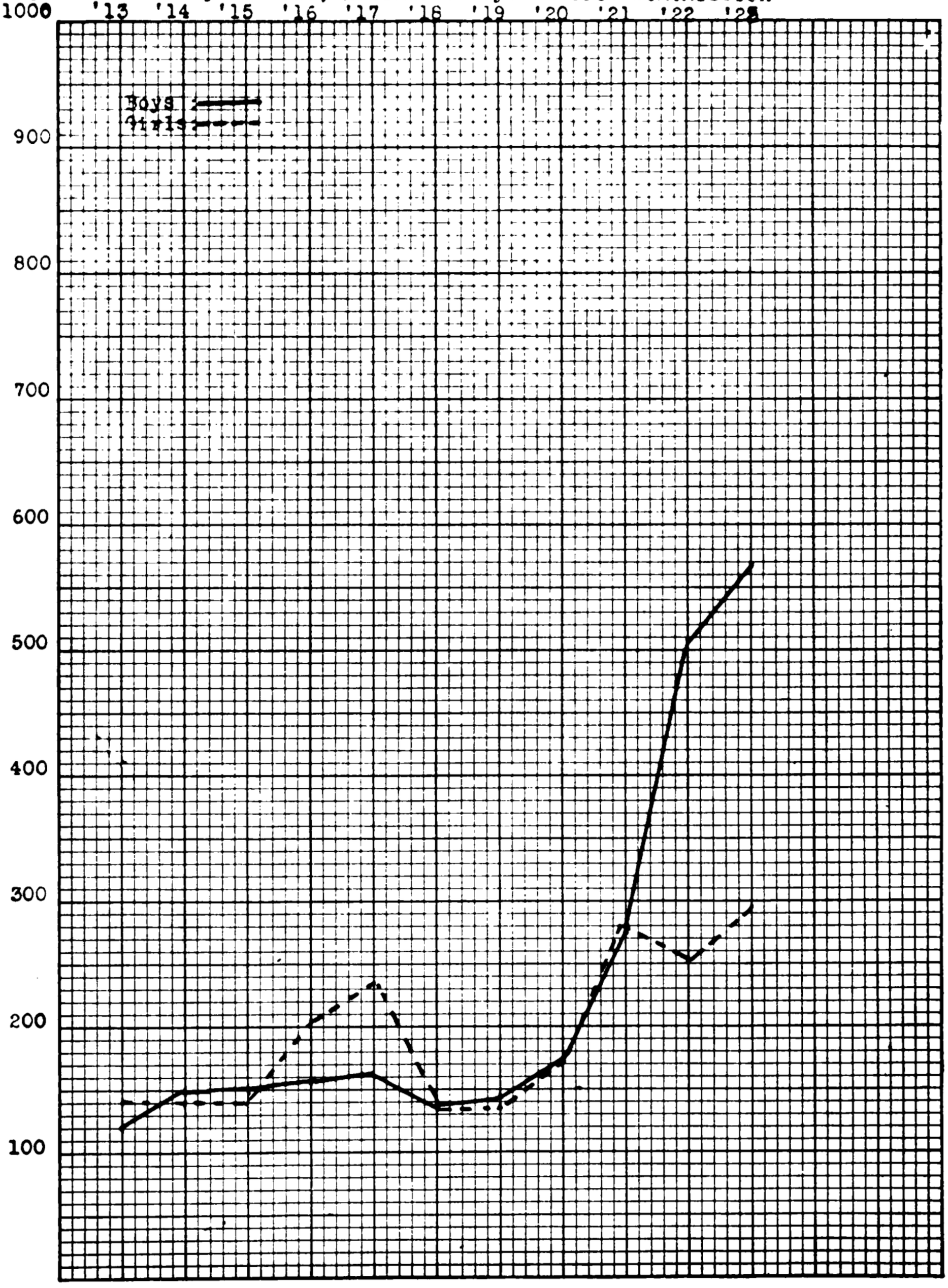
Fig.14 Secondary Schools, Enrollment Boys & Girls S.M.Mission



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Secondary Schools (S. M.).

	No. of Schools	No. of Teachers	Pupils Boys	Girls	Total
1913	5	24	120	143	263
1914	5	24	150	143	293
1915	x5	x24	x150	x143	x293
1916	5	31	155	204	359
1917	4	29	162	234	396
1918	3	26	138	140	278
1919	3	25	145	139	284
1920	3	25	†175	†175	†350
1921	3	26	274	277	551
1922	4	45	508	252	760
1923	4	58	569	295	864
Average	4	30.6	231	195	426
Median		26.	155	175	350

xPrevious year's figures.
†Estimated.

5. Australian Presbyterian Mission.

Technically the work of the Australian mission was opened with the coming of the Reverend Davies and his sister in 1889. Mr. Davis died of small-pox the following winter and his sister was forced to return to Australia. In 1891 three single ladies and a married couple arrived and the work was kept going in a small way till 1900 when reinforcements began to be sent from the home church but no considerable increase in force, or attempt at extensive work was made much before 1910. At present they carry on work in five towns, Fusan, Masan, Chinju, Tongyeng and Kuchang in the extreme south of Korea with a force of about twenty-eight workers, exclusive of married ladies.[1]

The three single ladies who came to Fusan soon after Mr. Davies' death opened an orphanage for girls, which, as in the case of the other missions, developed into a girls' school, elementary at first, but later giving secondary education. Elementary education for boys has been left largely to the native churches with some subsidies for the schools from the mission funds. Elementary schools for girls have received more

[1]Rev. G. Engel, Christian Movement in Japan Empire, 1915; Min. Fed. Council of Missions, 1913-23.

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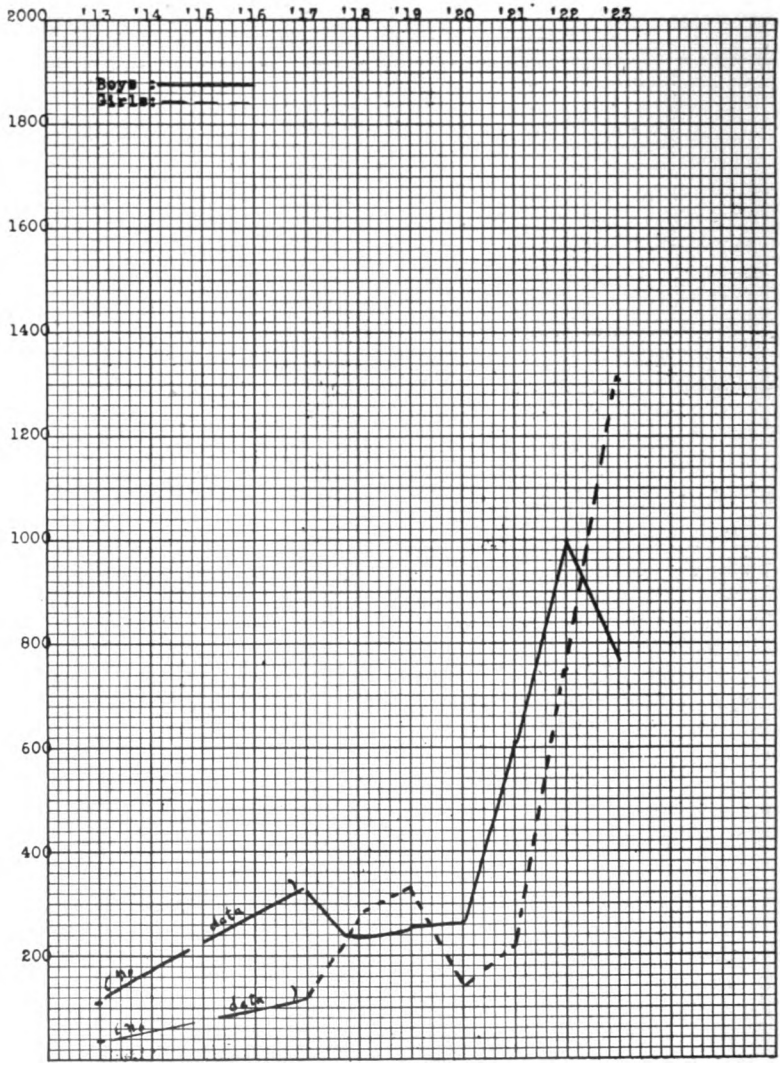
Fig. 15. Elementary Schools, Enrollment, Boys & Girls, A.P. Mission



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attention and are supported in each of the five stations mentioned. Secondary schools for boys in Chinju and Masan, and for girls in Fusan, Chinju and Masan were maintained as mission schools. The statistics shown in the reports to the Federal Council show only two secondary schools for the mission after 1921 which appear to be the girls' school in Fusan and the boys' school in Masan. The change is doubtless due to the raising of the standards for secondary schools according to the New Educational Ordinance of 1922. If this is an indication of a policy it would seem a wise one for a comparatively small mission which is distinctly limited in the funds available for such work. Statistics are given but are not full for the years 1913, '14, '15 and '16; figures for the secondary schools are entirely lacking for 1914 and 1915, but it has seemed better to include the table and the graphs (Figures 15 and 16) rather than leave the reader with the above generalized statement.

Educational Work Australian Presbyterian Mission.[1]

Elementary Schools.

	No. of Schools	No. of Teachers	Pupils Boys	Girls	Total
1913	4	——	114	39	153
1914	10	——	——	——	314
1915					
1916	11	20	——	——	626
1917	10	23	320	122	442
1918	13	27	237	274	511
1919	8	31	256	330	586
1920	5	16	261	145	406
1921	15	19	610	224	834
1922	15	23	1000	750	1750
1923	11	61	765	1310	2075
Average	10	27	445	399	769
Median	11	23	290	249	549

[1]Min. Federal Council of Missions, 1913-23; Christian Movement in Japanese Empire, 1913-1923.

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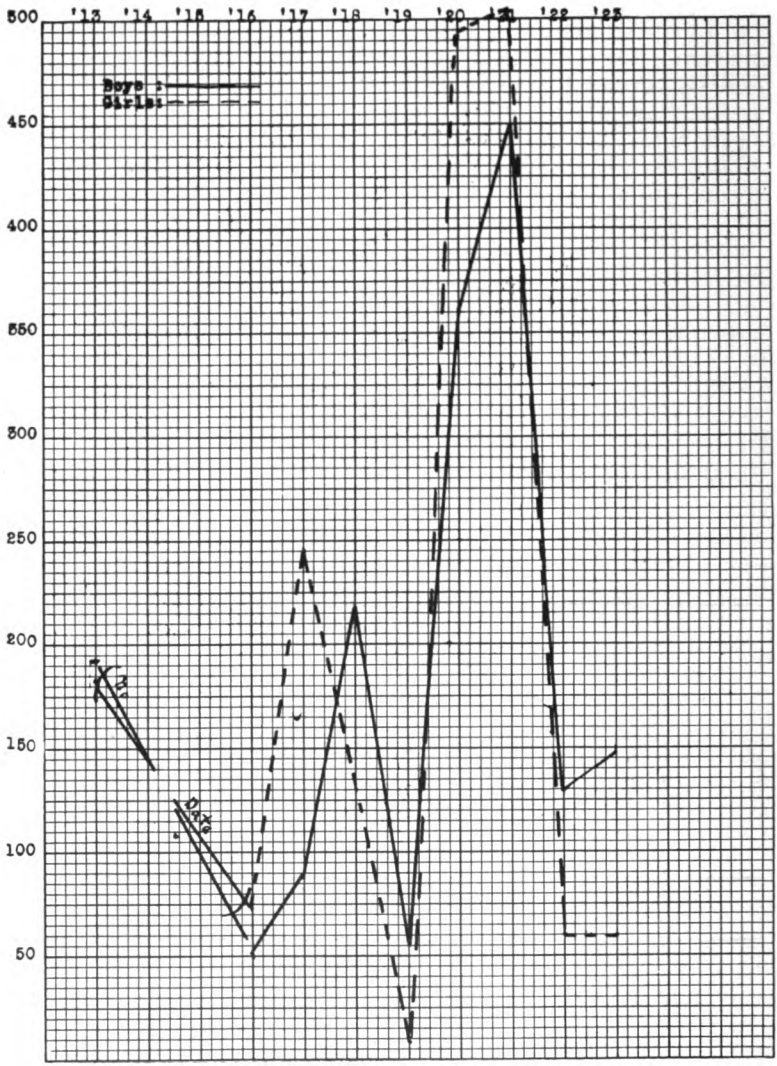
Fig.16 Secondary Schools, Enrollment Boys & Girls, A.P.Mission



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Secondary Schools (A. P.).

	No. of Schools	No. of Teachers	Pupils Boys	Girls	Total
1913	5		192	184	376
1914	——	——	——	——	——
1915	——	——	——	——	——
1916	9	14	50	74	124
1917	7	28	92	246	338
1918	4	24	218	131	349
1919	2	4	56	9	65
1920	5	28	360	493	853
1921	5	23	450	505	955
1922	2	7	130	60	190
1923	2	11	150	60	210
Average	4	17	188	195	384
Median	5	18	150	131	338

6. Canadian Presbyterian.

Mr. McKenzie has been mentioned as the fore-runner of this mission. He spent his brief life in Korea (1893-1895) at the village of Sorai and showed his interest in education by founding the elementary school there which has maintained a continuous existence to the present day.[1]

Official representatives of the mission did not arrive till 1898 and were then assigned to work in the two provinces of North and South Hamkyung, on the northeast coast of the country.[2] Reinforcements came slowly, and in ten years only, ten workers were added to the original band of five.

As in all missions the school beginnings were slow and small. In 1903 there were four elementary schools with a total of one hundred pupils, by 1908 four had grown to twenty, with 384 pupils and three schools giving some secondary education to 98 students had been established.[3]

The mission policy in education was to support or subsidize the elementary schools for girls, giving as much advanced work in the girls' schools in each station as was possible and to support a "full middle school at Hamheung and one at Yongjung" for boys, advancing the work of two other station boys' schools "to middle school standards as soon

[1]McCully, "A Corn of Wheat."
[2]H. G. Underwood, "The Call of Korea," p. 171.
[3]Christian Movement in Japanese Empire, 1917, '19, '20.

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as possible." This was some years ago, before the educational standards were raised by the new Educational Ordiance. This, of course, raised the costs of education greatly by the addition of two years to the Common School and one year to the Higher Common, but besides this increase, the cost of living and all other expenses had climbed rapidly between the formulation of this policy and the time of the promulgation of the new ordinance. The mission, therefore, reconsidered the whole question, and after conference with native workers, decided to abandon the idea of mission supported Higher Common Schools for boys and girls in all or even in three or four of its stations. (Stations with resident missionaries are maintained at Wonsan, Hamheung, Songjin, Hoiryung in Korea and at Yongjung among the Korean population across the border in Manchuria.) The new policy calls for an "approved" [4] Higher Common School for boys in the city of Hamheung with a building to cost in the neighborhood of $50,000, and an annual budget of $7,000 from the mission, and looks forward to another in Yongjung. The other schools of the mission are to be restricted to not more than two years of Higher Common School work, and their appropriations to be fixed accordingly. For girls a similar plan is laid down except that the girls' school at Hamheung is as yet to be merely an "efficient Higher Common School." [5] By this is meant that, while the mission does not feel itself able to finance this school up to the budget and equipment requirements of the government to secure what they call "approval" (and what we have termed "designation"), they wish to put forth every effort to make it as efficient as possible and that they will concentrate on this school, rather than dissipate their funds and energies in a fruitless attempt to carry on eight or ten such institutions.

When the question of location was up for decision, great excitement and feeling was aroused among the people of the towns concerned. Delegations of business men, from Young Men's Associations and many others outside the Christian constituency waited on the committee and urged the claims of their towns and offered varying degrees of native support

[4] This is another translation of the Japanese word which we have translated "designated."

[5] Min. of the Annual Meeting Korea Mission of the Presbyterian Church in Canada, 1922-'23.

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and assistance. While the feeling that was aroused was regrettable, and the bitterness of the "losing" localities keen, it was an interesting commentary on the strong desire for education. It is not surprising that the feeling ran high for, to many, an adverse decision meant that their children would have no opportunity for secondary schooling of any kind. The same year that saw the above change of policy was marked by a decision to cut the subsidies to church elementary schools "to not more than $5 per month to any one school" and the suggestion that this be cut yearly till the schools were entirely self-supporting.[6]

As the reader may have already gathered from the comments on the work of other missions, the policy of thus cutting the elementary schools loose to sink or swim as best they may, seems to the writer to be of more than doubtful wisdom. It is, however, the policy that has been followed in the main by all four of the Presbyterian missions, partly as a sacrifice to the "fetich" of self-support and partly from economy, enforced by the funds available.

In view of the above stated policy as regards Higher Common schools, the reader will doubtless be surprised to find thirteen secondary schools reported in the statistics for this mission, and we must again call attention to the fact that these figures cover not only mission schools but church schools in this territory, and that the same difficulties of classification and forms of reporting are responsible for some of the peculiarities that may be noted in studying them. The figures from the Federal Council minutes have been checked by those in the mission minutes, but the reader who cares to go back to sources and check up will find that they do not always exactly tally. The differences, however, are small and the reports and graphs (Figures 17 and 18) are sufficiently accurate to represent the general scope and trend of the work of this mission.

[6]Min. Ann. Meeting Korea Mission Pres. Church in Canada, 1923.

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Fig. 17 Elementary Schools, Enrollment Boys & Girls, C.P. Mission

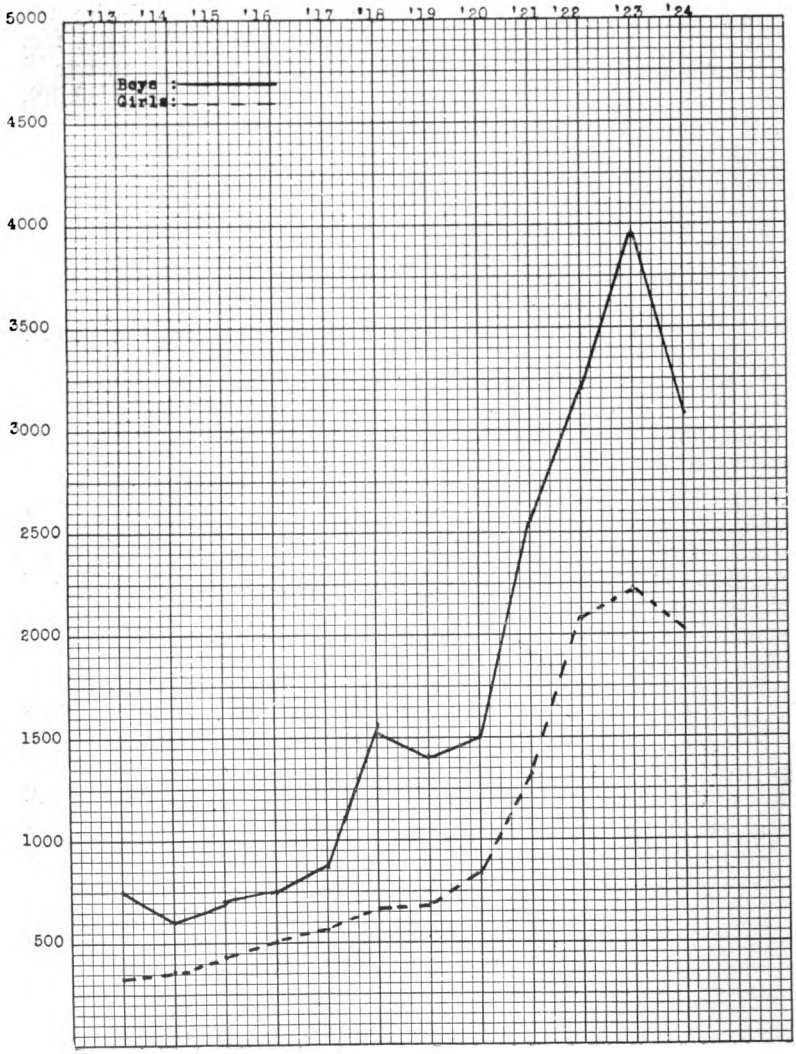

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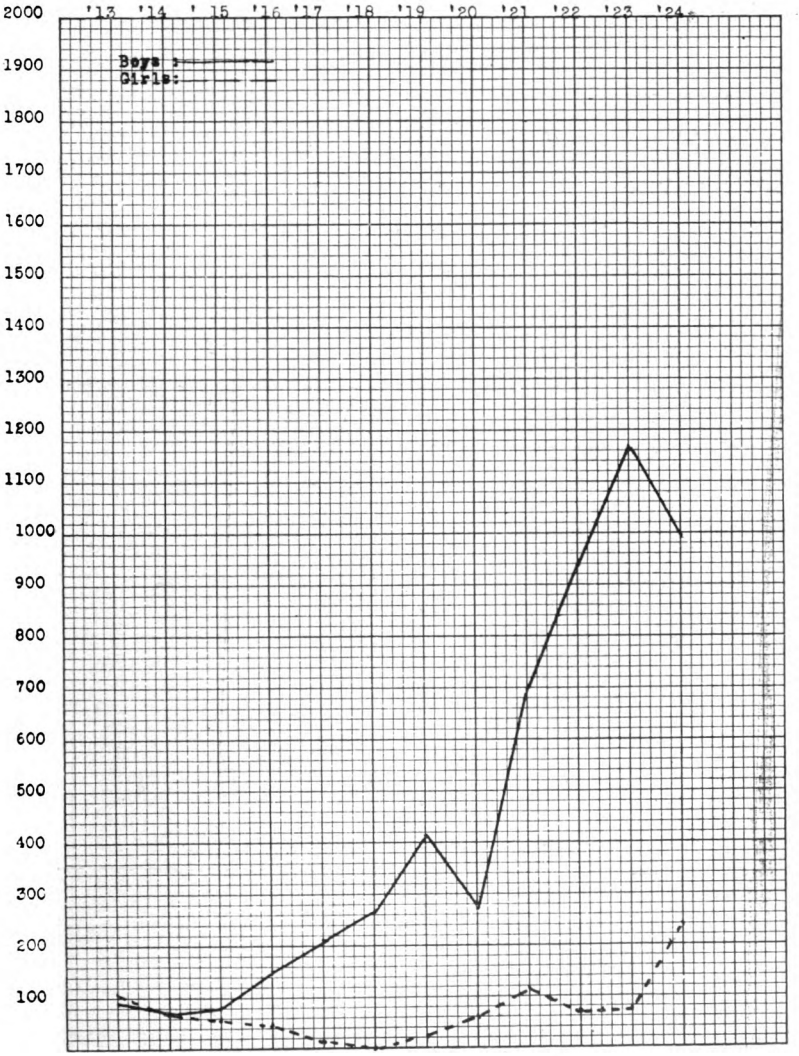
Fig.18 Secondary Schools Enrollment Boys & Girls C.P.Mission



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Elementary Schools.

Educational Statistics Canadian Presbyterian Mission.[1]

	No. of Schools	No. of Teachers	Pupils Boys	Girls	Total
1913	41	55	x750	x336	1086
1914	39	63	603	356	959
1915	†40	53	x700	x441	1141
1916	†40	63	x750	x504	1254
1917	42	84	871	557	1428
1918	72	121	1534	656	2190
1919	78	131	1408	678	2086
1920	60	100	1506	847	2353
1921	78	148	2560	1330	3890
1922	90	160	3204	2077	5281
1923	88	227	3954	2238	6192
1924	81	†150	3082	2022	5104
Average	62	112	1743	1003	2747
Median	66	111	1457	667	2138

Secondary Schools.

	No. of Schools	No. of Teachers	Pupils Boys	Girls	Total
1913	2		89	104	193
1914	2	15	x75	x69	144
1915	3	16	x80	x61	151
1916	3	16	151	50	201
1917	3	31	211	12	223
1918	2	25	262	——	262
1919	10	30	415	20	435
1920	8	19	271	59	330
1921	7	36	698	112	810
1922	8	33	938	71	1009
1923	13	62	1165	76	1241
1924	10	——	997	240	1237
Average	6	28	446	73	519
Median	7	25	267	69	

x Totals given, division boys-girls estimated.
†Estimated.

[1]Min. Federal Council of Missions, 1913-1923; Christian Movement in Japanese Empire, 1913-23; Min. Annual Meeting Korea Mission Presbyterian Church in Canada, 1913-23. 1924 figures, kindness Dr. Armstrong, F. M. B. Presbyterian Church in Canada.

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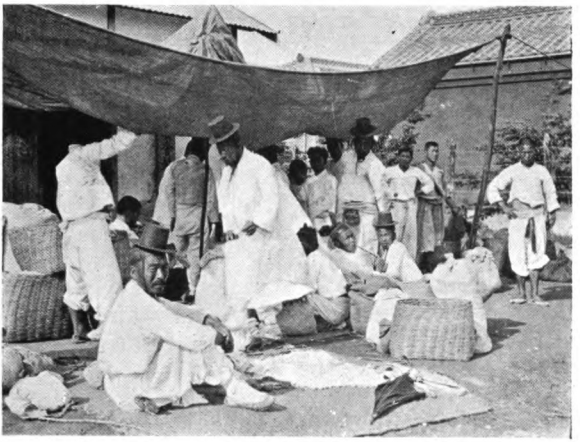
CHAPTER IV.

7. Roman Catholics (Société des Missions Etrangères).

One is tempted to turn aside for a moment to tell again the story of the early entry, work and martyrdom of the first Catholic missionaries, a fascinating chapter of heroism and devotion.[1] Obviously, however, direct education was impossible in the days when priests were being hunted from place to place with a price on their heads, and it is necessary for us to limit our record to the history of educational work. Even after the period of persecution, the Roman Catholic



Market Day.

Church did not emphasize education as such. The general character of the work is described below, though the "aim to provide a primary education for children of Korean converts" appears to have been largely relinquished with the development of the government system of education under the Japanese. Writing in 1896 Mrs. Bishop says:

[1]See Dallet "L'Englise en Coree" for history of early missions; also in English "For the Faith, Life of Just de Bretenierres," by C. Appert (Maryknoll).

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> "The Société des Missions Etrangéres has in Seoul an orphanage and two boys' schools with a total of 262 children. The principal object is to train the orphans as good Roman Catholics. In the Boys' Schools the pupils are taught to read and write Enmun[2] and to a limited extent they study the Chinese classics. The religious instruction is given in Enmun. They aim at providing a primary education for the children of Korean converts. The boys in the orphanage are taught Enmun only and at thirteen are adopted by Roman Catholics in Seoul or the country and learn either farming or trades, or assuming their own support enter a trade or become servants.
>
> The older girls learn Enmun, sewing and housework, and at fifteen are married to the sons of Roman Catholics." [3]

For many years the Société des Missions Etrangéres was alone in carrying on the work of the Roman Catholic Church in Korea, but in 1909 the Benedictines (Germans) established a monastery with a vocational training or industrial school in Seoul. The original plan called for a secondary academic education in connection with the industrial training, but this idea seems to have been abandoned. The abbot of the monastery has since been made a bishop and a section of the northeast coast has been created a Diocese under the care of this German Bishop and his assistants. As a consequence of this change, the school is being moved to Wonsan, where the Bishop has his seat. Still more recently an American mission has been sent to Korea and assigned to work in the Wiju district in the extreme north under the Very Reverend P. J. Byrne, but under the episcopal direction of the Right Reverend Bishop Mutel of the French Mission, Seoul Diocese.

The statistics of the Catholic work are not published in English and consecutive data is not available. In 1915, and again in 1918, Mr. Gerald Bonwick of the Christian Literature Society ascertained and published some figures con-

[2] "Enmun" is an attempted transliteration of Korean name for the vernacular script.

[3] Bishop, "Korea and Her Neighbors," pp. 389-90.

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cerning their work which are given herewith.[4] In 1915 two theological seminaries with 108 students, and 110 schools with 2,149 boys and 906 girls and two orphanages with 261 orphans as well as the German Industrial School with 65 students. In 1918 the seminaries are not reported, but the schools number 93 with 1,838 boys and 783 girls, two orphanages with 245 orphans and 20 students in the Industrial school. The reports on educational work for 1923 show two orphanages with 268 orphans, 122 boys' schools with 5,977 pupils and 44 girls' schools with 2,742 pupils or 8,987 pupils in all taught by 363 teachers. A Higher Commercial School with 188 students and 9 teachers and the existence of a hostel for which some six thousand yen had been subscribed is also reported.[5] The missionary directory for 1926[6] shows a total of 85 Roman Catholic priests and brothers in Korea (exclusive of native priests), 39 in the French mission, 32 in the German and 14 in the newly founded American mission.

It is probable that the recent reorganization and the reinforcements from Germany and America will give new impetus to the educational work of this church as well as have the effect of making its records more easily available to the American reader.

8. English Church Mission.

In the rapid sketch or rather chronology of the arrival of the pioneers already given, the coming of Bishop Corfe and his assistants to open the work of this mission in 1890 has been mentioned. They have not been a party to the division of territory agreement referred to, and therefore their work is not confined to any assigned teritory or district. It has been developed, however, in a region of not more than about 100 miles radius of the capital and is divided into seven mission districts, each with a resident priest in charge. The towns in which the priests reside are Seoul, Chemulpo, Kangwha, Suwon, Chinchun, Chunan, and Paikchun. Bishop

[4] Christian Movement in the Japanese Empire, 1915, 1918.

[5] J. M. Planchet. "Les Missions de Chine et du Japon, 1923"; and "Le Catholocisme en Coree." These works were made available to the writer through the courtesy of Mgr. Quinn, New York City.

[6] Missionary Directory, 1926, pub. by Fed. Council Missions in Korea.

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Corfe served the mission till 1904, and on his resignation the Reverend A. B. Turner was appointed his successor. After six years of service Bishop Turner died in 1910, and in 1911 the Reverend M. N. Trollope became Bishop in Korea and still serves in that capacity.[7]

Very little in the line of direct elementary education is done, and nothing of secondary grade. An orphanage was established quite early, in Seoul by the Sisters which was later (1913) moved to Suwon. On the island of Kangwha, the oldest and most flourishing country station of the mission, some schools were opened in the latter part of the last century, and apparently there was an attempt at industrial work in connection with it, for the mission printing press "was worked as a department of the boys' schools." Writing in 1915, Bishop Trollope says:

> "The mission, now that it is face to face with this task of training native men and women workers, is feeling the lack of any educational plant of any size. Small schools we have in Kangwha, Suwon, Chin-Chun, Chunan and Paikchun districts, but not on any sufficient scale." [8]

In the fall of 1924 in response to inquiries by the author, Bishop Trollope wrote, giving more information as to this work. He says:

> "We have scattered over the area covered by our mission districts some 25 schools preparatory or subsidiary to the government common schools, which are now springing up everywhere. But there is such a constant re-classification of these that we have found it difficult to frame regulations to include them. In any case they do not cater for more than 1,000 or 1,500 children, and are in reality schools run by the local church or Parents' Associations and subsidized by the Church (to the extent of from two-fifths to three-fifths of the total cost) on condition that certain principles are adhered to, such as, that the teacher must be a Christian and a certain proportion of the students Christians also." [9]

[7]Trollope, M. N. Bishop, "The Church in Corea."
[8]Trollope, M. N. Bishop, "The Church in Corea," p. 10.
[9]Trollope, M. N. Bishop, personal letter to author, Nov., 1924.

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While the mission maintains no secondary schools of its own, it carries on a very useful and interesting work in its student hostels, the idea being to utilize as far as possible the educational facilities provided by the government, while at the same time caring for and supervising the moral and religious life of students who are away from home and often in the midst of temptations. Referring again to Bishop Trollope's letter, we read:

> "Entry to these hostels is confined to boys and girls of Christian families who succeed in passing into some recognized higher" (secondary) "school. We purposely do not allow the hostels to become too large (about 20 girls and 30 boys) because we want the hostels to be more of a family and less of an institution." [10]

While the above is all that could strictly come under the head of elementary and secondary education, it seems more convenient to include here a brief reference to the Clergy Training College of this mission rather than to devote a separate section to it under higher education. The work is comparatively new and very informal in its method. Up to ten or eleven years ago nothing along this line had been done except for a few summer classes of from three to six weeks. Reverend Cecil Hodges was secured especially for this work which was begun with about a dozen students in the mission house on Kangwha in 1914. Interrupted by the war, which called away seven English clergy from the little mission, it was more informally begun again in 1918 and reorganized on the return of Mr. Hodges in 1921 and carried on till 1924 when again interrupted by the return to England of the instructor. While fully recognizing the advantages inherent in more formal education, Bishop Trollope doubts the practical possibilities of the maintenance of an organized college and plans to rely on the more informal plan of the instruction of small groups "trained in devotional habits and theological learning by living and studying with a sympathetic priest" and, as the bishop points out, it is the method of education advocated by most of the world's great teachers of the past.

[10]Trollope, M. N. Bishop, personal letter to author, Nov., 1924.

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9. Y. M. C. A.

Mr. P. L. Gillett came to Korea to open work for the Y. M. C. A. in the latter part of 1901. After allowing a certain time for him to gain a working knowledge of the language, the association was formally organized on October 28th, 1903. The American committee had offered to match Korean subscriptions for the work, dollar for dollar, but so great was the native enthusiasm, and so alarmingly great the subscriptions, that the committee was forced to set a limit to the amount which it would give in this way. Mr. John Wanamaker gave the first building, and, on learning of this gift from across the seas, General In Taik Hyun, owner of the land on which the committee desired to build, refused to sell, but gave it to the Association. Mr. Frank Brockman arrived in 1905, followed in 1906 by Mr. George Gregg, who came out to open an Industrial school (q. v.) and in 1907 Mr. Lloyd Snyder went to Korea for English and general educational work with the "Y."[1] Except for one or two men who went out for short periods to do certain definite work, returning to America on its completion, no additions were made to the American staff of the Association for almost ten years. But in 1916 Mr. P. Y. Barnhart arrived for the work of the Junior Department and Athletics; in 1921 Mr. William Nash came to Korea especially for student work, and Mr. G. W. Avison and Mr. Shipp went out in 1924.

The educational work of the Y. M. C. A. in Korea has naturally followed the type established by the association in other countries, being more informal than that of the usual school. However, from 1907 till 1917 a "Middle School" with a four year course formed a part of their Educational offerings. Besides the middle school, three grades of English classes, two grades of classes in Japanese, and Industrial classes were carried on in the Day-Schools. The Night Schools offered classes in English, Chinese, Japanese and Music as well as a very interesting Working Boys' Night School. The present system has abandoned the middle school, but offers a three year course in English, four periods a day, six days a week; six departments of Industrial training, and since 1921 a so-called "preparatory school" aiding students

[1] H. G. Underwood, "Christian Movement in Japanese Empire, 1914.

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whose preparation is deficient to enter Common, Higher Common or College grade institutions. The night classes are much the same as formerly, except that German has been added. Bible classes are held in numbers of schools and centers as well as the classes in the building held every Sunday and attended by over 2,000 men and boys. It is impossible to leave this brief mention of the very important, if informal work, of the "Y" without mentioning the large part they have had in introducing athletics and guiding athletic development along clean and wholesome lines. The results in all branches of education are far greater than can be realized by the American reader to whom school ahtletics on a large scale have long been familiar.[12]

10. a. The Salvation Army.

Direct education has a comparatively small part in the activities of the Army in Korea. Their work was begun in 1909 and their most interesting educational effort is the "Beggar-Boys' Industrial Home" which will be referred to in a later section. They also supervise a few elementary day schools (eight in 1915), an Industrial Home for Girls and an Officers' Training Garrison. The latter, as its name implies, is for the training of their own workers and enrolls from twelve to twenty-five students or "cadets." Their studies include Bible, Army Regulations, Arithmetic, First Aid, Geography, and what they call "General Information."[13] From an academic standpoint the schools would be classed by the government as "Sohtang" (q. v.) and the Officers' Training School, while doubtless efficient for their own purposes is probably not up to the academic standard of a recognized Common School.

b. Seventh Day Adventist Mission.

A small mission of twelve workers (exclusive of married ladies) of the Seventh Day Adventist Church has its headquarters about three miles outside the East Gate of the city of Seoul with workers residing in two other centers. Their

[12]I am indebted to Mr. D. W. Hyun, for many years a member of the Y. M. C. A. staff, and to Mr. Barnhart, for much of the above information. (Mr. Gillett was transferred to China in 1913, and Mr. Snyder left the Y. M. C. A. in 1914.)

[13]Maj. Horne, Christian Movement in Japanese Empire, 1918.

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influence in "indirect education" is probably many times greater than in direct, for they maintain their own press and publish a newspaper and a large amount of literature. In direct schooling they have a few elementary schools and a "Higher Common" [14] school, in connection with which they advertise training in "Dairying, Horticulture, Sericulture, poultry and fruit raising with work in rope and bag-making in the winter." All this while doubtless efficient, is on a very small scale and in a very informal way.

11. General Educational Conditions and Summary.

Before leaving the subject of the elementary and secondary education, carried on by or under the charge of the various missions, the reader's attention must be called to the economic background which conditions all education in Korea; and must briefly note certain features and facts of educational costs, courses of study, teacher salaries, etc., which are common to all schools.

Obviously no adequate study of the relation of the economic condition to education is possible within the scope of this work. All we shall attempt to do is to call the reader's attention to certain significant facts which must be borne in mind in the consideration of educational problems.

A glance at Figure 2 will remind the reader that approximately 85% of the population is engaged in agriculture, and according to the government statistics for 1922, almost 35% of the cultivated land of the country is devoted to paddy fields and a part of what is classified as "dry-lands" is also given over to rice (dry-land rice). Thus a large area, and to a certain extent, the whole country suffers from the evils of "single crop production." How great a factor in the general economic conditions this may be cannot be accurately estimated, but it is at least plain that either floods or drought at any period from the planting to the harvesting of an exacting crop may bring not only dire poverty, but actual famine conditions to a large proportion of the people. Such conditions

[14] "Higher Common" is the term used in the report, but I understand it to merely imply a secondary school not a "recognized Higher Common School." Information is from articles in "Christian Movement in the Japanese Empire."

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have actually arisen in widespread area of Korea in 1923, 1924 and 1925, and are partly responsible for the marked falling off noticed in almost all the attendance curves.

Taxes have been greatly increased, and coming in conjunction with a series of bad years, have added to the difficulties of paying for an education which face the Korean farmer or business man. We are not in a position to judge of the legitimacy of this increase, nor is this the place in which to enter into a discussion of the manner in which Japan has discharged her stewardship in Korea, the fact is mentioned merely as one element in the general economic condition as it affects education.[15] Probably the item most easily estimated by the reader and most significant as an economic index is that of the average wage for different trades.

Government statistics give us the following table for 1922 for Koreans in six cities.[16]

	Seoul Yen	Mokpo	Fusan	P'yang	N. Wiju	Chy'jin	Av.
Carpenters	2.02	2.00	2.55	2.12	1.48	3.00	2.49
Plasterers	2.62	2.37	3.00	1.75	1.58	3.70	2.50
Stonemasons	2.60	2.75	3.00	2.07	1.60	3.50	2.58
Dockers	1.75	1.00	1.50	1.40	.73	1.50	1.31
Barbers	1.10	1.10	1.40	1.50	1.50	1.70	1.38
Coolies	1.30	.70	1.00	1.00	.68	1.50	1.03
Local Aver.	1.89	1.65	2.07	1.64	1.26	2.48	
Average six trades for country							1.88

It is probable that for the country as a whole the above "averages" are much too high, for farm labor is not paid much more than half or two-thirds of what "coolie" labor in the cities earns. While not attempting to interpret or evaluate these factors, the wage scale is inserted that the reader may more easily understand items of school costs, tuition, etc., in terms of daily-earnings.

[15]The Gov. states that Korea was a drain on the Empire till 1919, and cites $67,000,000 spent for railways, roads, public works, etc. Mr. F. A. Dolph ("Jap. Stewardship of Korea") on the other hand, makes the statement that $38,000,000 in excess of the above amount has been taken out of Korea in excess taxes and increased national debt. The interested reader should study both the Gov. reports and Mr. Dolph's work.

[16]"Statistics for 1922," Table No. 24, Government-General of Chosen.

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It should first be understood that the Korean boy or girl must pay for his schooling wherever he gets it. There are, of course, some "charity" pupils in the elementary schools, some scholarships in the mission secondary schools and some pupils who are helped by friends, but "free education," as we understand it in the United States, practically does not exist. The Government differentiates between "Government Schools" and "Public Schools," but the difference is one of administration and control, the "Public Schools" being those supported by the provincial and county authorities and not public in the sense of free of cost to the pupil.

The costs to pupil or parent vary all the way from the expense of "boarding the teacher round" in some of the old-fashioned "schools" to eighty sen or one yen per month in the better class of elementary schools. The fees in some of the poorer elementary schools, which are only a degree better than the "Sohtang" (old-fashioned school room), are sometimes as low as thirty or forty sen (fifteen or twenty cents) per month, but sixty to eighty sen would probably be nearer the average.

In the church and mission schools conditions vary so widely, and so many are entirely under the charge of church alone that definite data as to the per-pupil cost of education is lacking. The cost is probably much lower than in the government common schools, partly through force of circumstances and partly because in many cases self-sacrificing Korean men and women are teaching in these schools at salaries much lower than they could command elsewhere. The writer was for some time principal of a recognized Common School, supported by three missions in Seoul and having an enrollment of about 400. In this case the per-pupil cost averaged in the neighborhood of Yen 18.00 per year. Government figures for 1923 give an average per-pupil cost for the common schools of all Korea of Yen 25 with a range of from Yen 32 for South Chungchun Province to Yen 21 for South Hamkyung.[17]

The mission school cited was a recognized common school fulfilling all the government requirements for schools of that grade, and, in addition, its location, in the capital where prices

[17] Reports of Schools in Chosen (in Japanese), pp. 25-28, Educational Bureau, Government-General of Chosen, 1924.

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are high, doubtless raised its expenses much above the average. Without more definite data an estimate of the average per-pupil-cost in the type of mission or church elementary school with which we have been dealing is little more than a guess. It is probable, however, that a "guess" of Yen 10 per pupil would be too high rather than too low for the smaller self-supporting church schools; the mission supported schools being usually of a higher grade, the expenses would also be somewhat greater.

Elementary school teachers' salaries also vary in the same way from practically unpaid voluntary service up to possibly Yen 60 or even Yen 70 per month. In the school referred to above, the native head teacher, who carried the real burden of the principalship (the writer was little more than agent for the missions concerned) received Yen 55 per month, the other salaries ranging on down to Yen 25 for one of the women teachers. In 1920 the Canadian Presbyterian Mission set the following maximum salaries which they would pay in their elementary and secondary schools:

To College Graduates not more than Yen 60 per month
To Academy Graduates (males) not more than Yen 40 per month
To Academy Graduates (female) not more than Yen 25 per month
To Other Women Teachers not more than Yen 20 per month

The following year (1921) this was raised to Y70, 45, 30, and 20, respectively.[18] Some missions and schools, of course, paid much more, but the above rates are a fair indication of what was paid in most of the mission elementary schools. (Academy graduates are usually employed in the elementary schools.)

The curricula of all "schools" is fixed by the government and "can in no case be modified" without special permission. For the years preceding the New Ordinance of 1922, the course called for 26-27 hours per week in the elementary school and 30-32 hours per week in the secondary, of which 10 hours per week in the elementary school and 7-8 hours per week in secondary were devoted to the study of the "national language" (Japanese). A greater degree of liberty was allowed to the old-fashioned school room or "Sohtang" in which originally only the Chinese classics were studied, but which

[18] Min. 1921 Annual Meeting Korea Mission Presbyterian Church in Canada.

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has felt the influence of the times to the extent of adding one or all of such subjects as Japanese, arithmetic, vernacular, reading and writing, geography, etc. Many of the so-called schools of the churches appear to have been classified by the government as "sohtang"; though those carried on by the churches, naturally, more nearly approximate the modern school than the old classical class. One typical instance may suffice to illustrate this sort of institution.

A small group of Christian farmers were distressed that their sons and daughters were growing up without any education. A boy was found in the village who had had three years in a government common school. A subscription was raised and a blackboard, some chalk, several hundreds of sheets of old newspaper, a supply of India ink tablets, some brush pens, a map of Korea and Japan, a map of the world and a number of second-hand primers of both Japanese and the Korean vernacular were purchased as "equipment" and the little church building became a "school" six days in the week through the winter months, the village boy serving as "teacher" at a "salary" of about $2 per month, and the promise of some free labor on his mother's farm by the men of the village. The enrollment was about thirty, all of whom learned to read and write the vernacular, enough of the Chinese character to write their names and read signs, as well as a little arithmetic and some vague notions of geography. The police were at first inclined to close the school as unlicensed, but finally compromised on calling it a "Sohtang" and allowing it to continue for a time, though keeping a close watch on teacher and children for any "dangerous tendencies." The attitude of the local police at present, inspired by the changed tone of the Government General and of His Excellency the Governor General would probably be much more liberal, as are the laws and regulations concerning all private schools, from such primitive attempts as the above to the recognized Common Schools of the cities which are fully equal to the government institutions.

The general system of Japan in education as well as in all lines of activity is modeled closely on the German paternalistic plan, which the American is inclined to dub "interference." The Korean, partly from different racial characteristics, and partly because it is Japanese, is irritated almost as much as the American by the miles of red tape which the petty official

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the world over, and the Japanese official in particular, "wears instead of flannels." This difference of attitude toward rules and regulations has been one of the most fruitful causes of misunderstanding between Korean and Japanese, and by a relatively small amount of relief along these lines the new government has done as much to bring about better feeling as by some of the more important reforms. Because of this close regulation and supervision the account of the government curricula and requirements in the sections on government education may be taken as those of all schools, with a greater or less approximation to the standards of equipment, buildings, qualified teachers, etc., a difference of quality rather than of type.

In the secondary schools the salaries of teachers and other items of budget and equipment are, of course, relatively higher than in the elementary, ranging from Y40 to Y150. Local conditions affect the cost of school maintenance very greatly both in the salary scale and in keeping the attendance at the point of maximum economy. Thus, while the Seoul schools complain of keen competition with government and secular private schools for qualified teachers, with consequently higher salaries, the schools at outlying points state that good teachers do not like to bury themselves in the provinces and that they must, therefore, pay still higher rates to induce them to leave the capital or content themselves with a very mediocre staff, in which case they are able to get along on a much lower sum for salaries. Again, a school may be the only secondary school in a large district and have no trouble in keeping its classes as full as operating economy demands and teaching efficiency permits; or it may be so situated that for a period of years it is maintained with an enrollment which makes the per-pupil costs work out at an exorbitant rate. The Northern Presbyterian Girls' School in Seoul has been entangled in such a vicious circle for some years. A single building is used for dormintory and recitations and the limited space will not allow sufficient students to be enrolled to bring the per-pupil cost to an economical basis. On the other hand, there are no funds for the building, though such an investment would undoubtedly save the mission money in the end. The following figures are interesting in the wide variation shown and are as close to an estimate of the cost of missionary secondary education in Korea as it seems possible to get.

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School	Mission	Grades Taught	Enrollment	Annual Budget Yen	Cost per pupil Yen	Date of Data	Rank	Deviation Yen
Kongju Boys	(N. M.)	7-11	44	7500	170.45	1922	1	104.83
Syenchun Boys	(N. P.)	7-11	100	15564	155.64	1923	2	90.02
Taiku Boys	(N. P.)	7-11	120	16833	140.27	1923	3	73.65
Seoul Girls	(N. P.)	7-11	130	14905	114.65	1923	4	49.03
Songdo Boys	(S. M.)	7-11	682	46000	67.44	1923	5	1.82
Taiku Girls	(N. P.)	?	140	8877	63.35	1923	6	2.27
Seoul Boys	(N. P.)	7-11	220	13800	62.72	1923	7	2.90
Paichai Boys	(N. M.)	7-11	1050	60000	57.14	1924	8	8.42
Masan Boys	(A. P.)	7-10	200	11000	55.00	1922	9	10.62
Chunju Boys	(S. P.)	2-5, & 7-10	205	10640	51.90	1924	10	13.72
Kwangju Boys	(S. P.)	1-9	211	10250	51.25	1924	11	14.37
Pyengyan Boys	(N. P.)	7-11	875	44698	51.08	1923	12	14.54
Syenchun Girls	(N. P.)	?	100	4734	47.34	1923	13	18.28
P'yang Girls	(N. P.)	7-11	225	9845	43.75	1923	14	21.87
Chunju Girls	(S. P.)	1-5, & 7-8	177	7488	42.30	1924	15	23.32
Soonchun Boys	(S. P.)	1-8	172	6300	36.84	1924	16	28.78
Kunsan Boys	(S. P.)	1-9	211	7060	33.46	1924	17	32.12
Kwangju Girls	(S. P.)	1-9	93	5713	28.70	1924	18	36.92
Mokpo Girls	(S. P.)	1-10	199	7235	22.76	1924	19	42.86
Mokpo Boys	(S. P.)	1-10	501	8245	16.45	1924	20	49.17
Averages			282	10834	65.62			
Av. Dev.								31.97

The writer is perfectly aware that the above data may not legitimately be used in making comparisons favorable or otherwise between these schools since the figures are for three different years, and in the case of the Southern Presbyterian and Australian schools, the cost is for elementary as well as secondary pupils. Cost figures other than these are not available at present, and the list (for it is hardly a comparative table) is included for what it may be worth. The average and average deviation is given to draw attention to the range in expense for schools which are supposedly doing about the same grade of work. A questionnaire circulated among ten of the missionary secondary schools for boys by Mr. R. C. Coen in 1922 is also given in the appendix as providing a large amount of valuable information on these schools.

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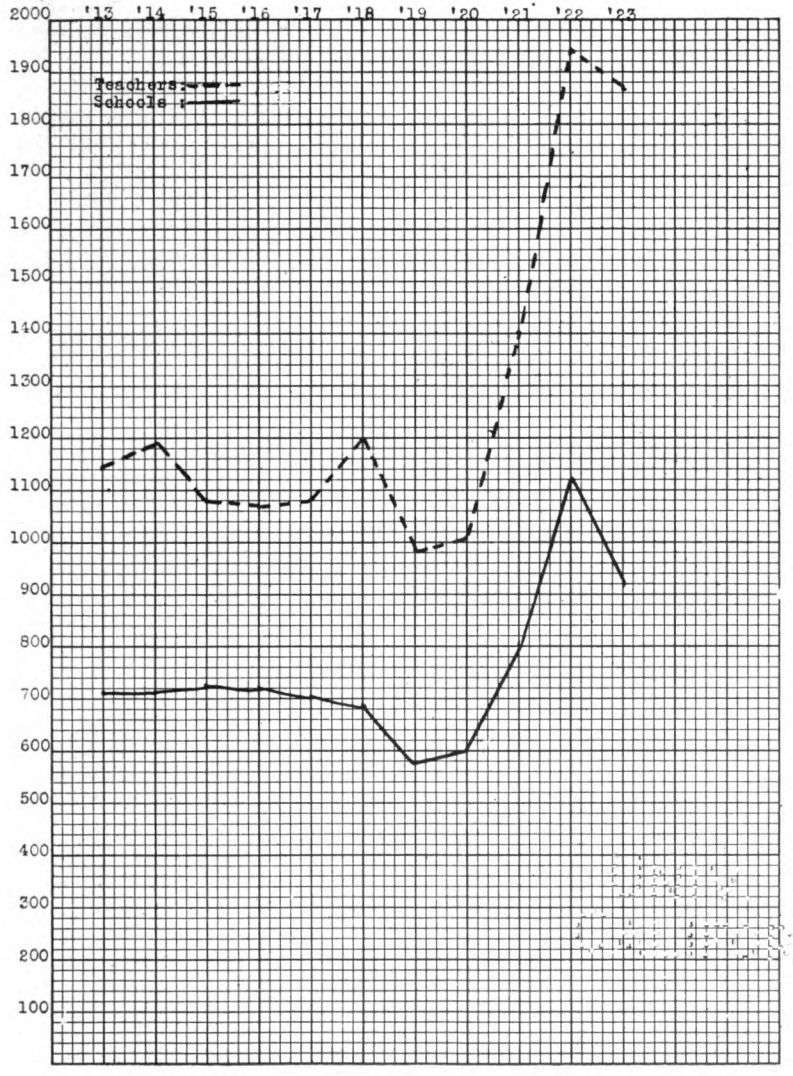
Fig.19 Elementary Teachers and Schools, Six Mission



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While we have already given tables of statistics on the work of each of the larger Protestant missions it seems best to glance at the work as a whole before leaving the subject of missionary elementary and secondary education. The following tables show the totals for each year from 1913 to 1923 for both secondary and elementary education and graphs (Fig. 19-22) similar to those illustrating the work of the individual missions are given to show work of the Christian elementary and secondary education as a whole for this period.

The discrepancy between these figures and the government reports as to private schools, which will be noted when the statistics published by the government are considered in another section, is probably due to differences of classification, a number of the poorer type of church schools being reckoned by the government among the "Sohtang" as in the case of the little school cited as an illustration.

The missions and their representatives introduced modern schools and modern education into Korea, Mr. Appenzeller, Mrs. Schranton and Dr. Underwood founding the first schools in 1886, the two Methodist schools within a year of the coming of the first missionaries and the Presbyterian school about a year and a half after the arrival of Dr. Underwood. These schools were of necessity confined to elementary

Elementary Education (Six Missions)

	No. of Schools	No. of Teachers	Pupils Boys	Girls	Total
1913	715	1143	13483	5209	18692
1914	714	1191	15634	6886	22520
1915	724	1080	15138	7533	22671
1916	720	1070	16285	7875	24160
1917	707	1082	15729	8239	23968
1918	690	1198	17656	8465	26121
1919	577	991	14085	7027	21112
1920	603	1012	16305	8095	24400
1921	808	1404	27626	12997	40623
1922	1129	1940	43618	18409	62027
1923	920	1870	39044	18973	58017
Average	755	1272	21327	9973	31301
Median	715	1143	16285	8095	24160

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Fig.20 Elementary School Enrollment, Boys & Girls, Six Missions.

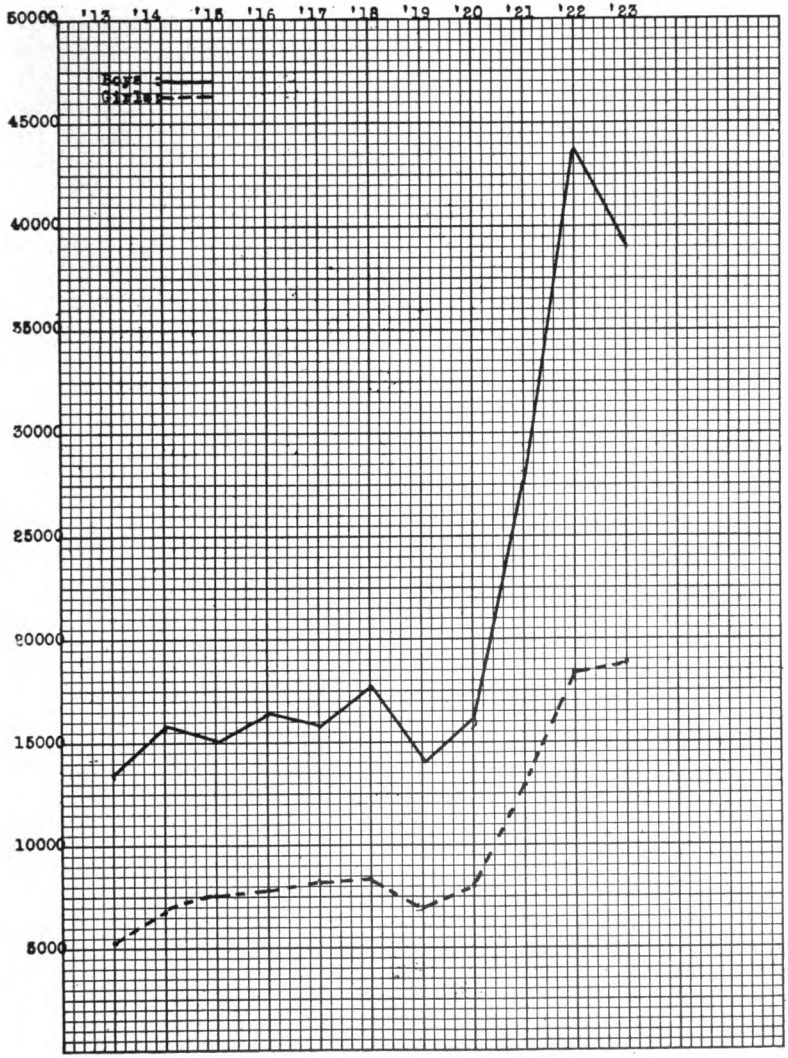

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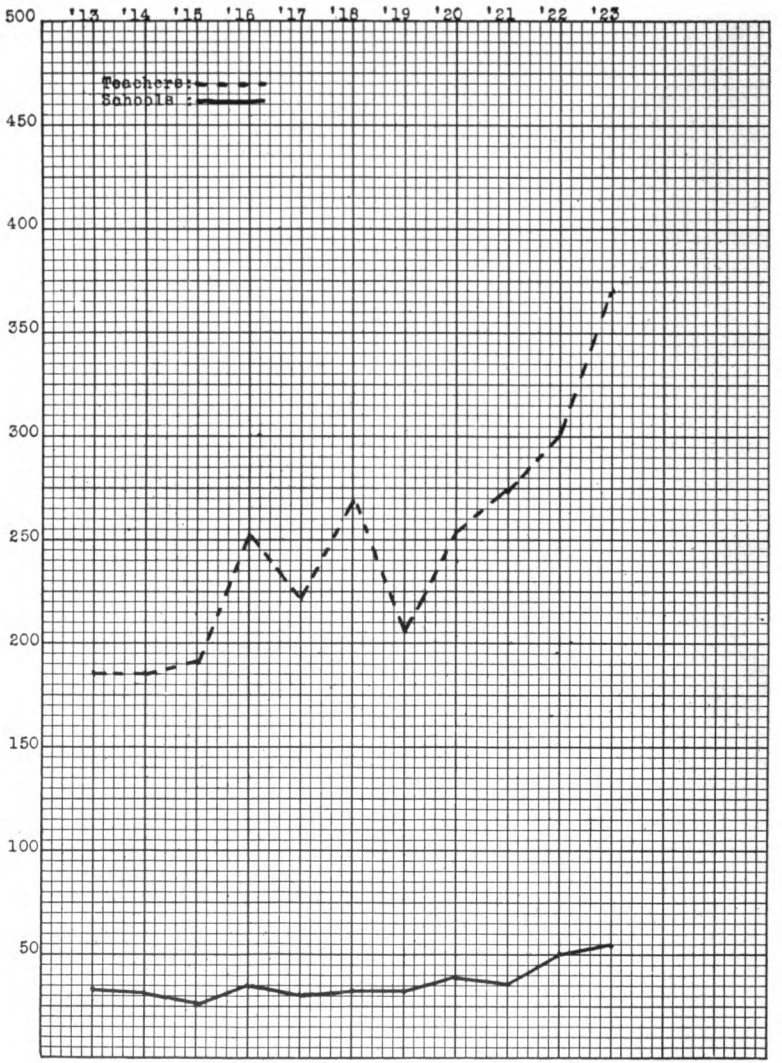
Fig.21 Secondary Schools and Teachers, Six Missions



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Secondary Education (Six Missions)

	No. of Schools	No. of Teachers	Pupils Boys	Girls	Total
1913	33	186	1982	1710	3692
1914	32	186	1728	981	2709
1915	26	191	1687	1164	2851
1916	35	252	1799	1345	3144
1917	31	222	2115	1852	3967
1918	33	268	2381	1255	3636
1919	33	206	2032	532	2564
1920	39	254	2523	1443	3966
1921	36	274	4192	1966	6158
1922	50	302	5954	1629	7583
1923	54	372	6060	1756	7816
Average	35	246	2950	1421	4371
Median	33	252	2115	1443	3692

instruction for some years, but by the end of the last century, and the beginning of the present, secondary education was started for boys and for girls in the two large missionary centers of that day, Seoul and Pyengyang. In 1915, thirty years after the missionaries landed, we find 724 elementary schools under their direction and supervision, largely supported by the Christian constituency which had been built up from nothing in that time. We find these schools to enroll, not only over 15,000 boys, but, more astonishing to one acquainted with the old Korea, some 7,500 girls, and we see that from somewhere, in some way, over 1,000 teachers had been produced. Many of these schools and teachers were of a very low scholastic grade, but they existed, and as in the little school cited, were teaching boys and girls, at least, the three "R's" and the elements of the education needed to meet the conditions of New Korea.

More closely under the support of the missions we find twenty-six schools giving secondary education with 1,687 boys and over 1,100 girls fitting themselves first to help on the training of their brothers and sisters, and eventually to take over the task themselves. By 1923, the last year for which we have complete statistics, these figures have grown till we see 58,000 in the elementary and 7,800 in the secondary schools. These are the facts, and whatever criticisms we may be in-

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clined to make on either policy or practice we are forced to admit that an astonishing feat has been accomplished.

Four main criticisms may be made of the educational work of the missions, first that the elementary schools, in one sense, at least, foundational, have been neglected and, as we have stated it, "left to sink or swim as best they might." Second, that a greater number of secondary schools have been established than it is practical for the missions to maintain, and therefore, that in equipment and standards many are below par, or at least much below the ideal; third, that academic education has been over-emphasized, the industrial, agricultural and technical sides being almost entirely untouched. Fourth, that the men and women engaged in the work have failed to keep up with their profession and with the modern developments in education.

It would be difficult to deny, in toto, the truth of any of these statements, and to most of them the only defense which can be advanced is that the path has not been one of choice but of necessity. As to the charge of neglecting elementary education, two factors have entered into the case. The missionary enterprise does not aim at the building up of an entire national system of education in any land, and the bodies and individuals supporting missionary work do not feel themselves responsible for the secular education of the entire youth of a country. The aim is rather to train leaders both for the church and for the people as a whole, and "to provide certain social institutions to serve as samples of the fruits of developed Christianity." [19] In addition to the force of this fundamental policy, the missionaries very early felt the truth that Christianity and the resultants of Christianity would remain alien to the people unless they, themselves, undertook the burden of its support and the responsibility of its control. This policy of self-support has been carried further by some missions than by others, but its value has been felt by all. Thus, from a very early date, the natives have been encouraged to build their own churches, pay their own pastors and in every way support their own work, and in addition, so far as they are able to aid in the further spread of the church. The policy has not only tended to discourage adherence to Christianity for material profit, but has built

[19] Avison, Dr. O. R. "Can it be done" Korea Mission Field, Jan. 1924.

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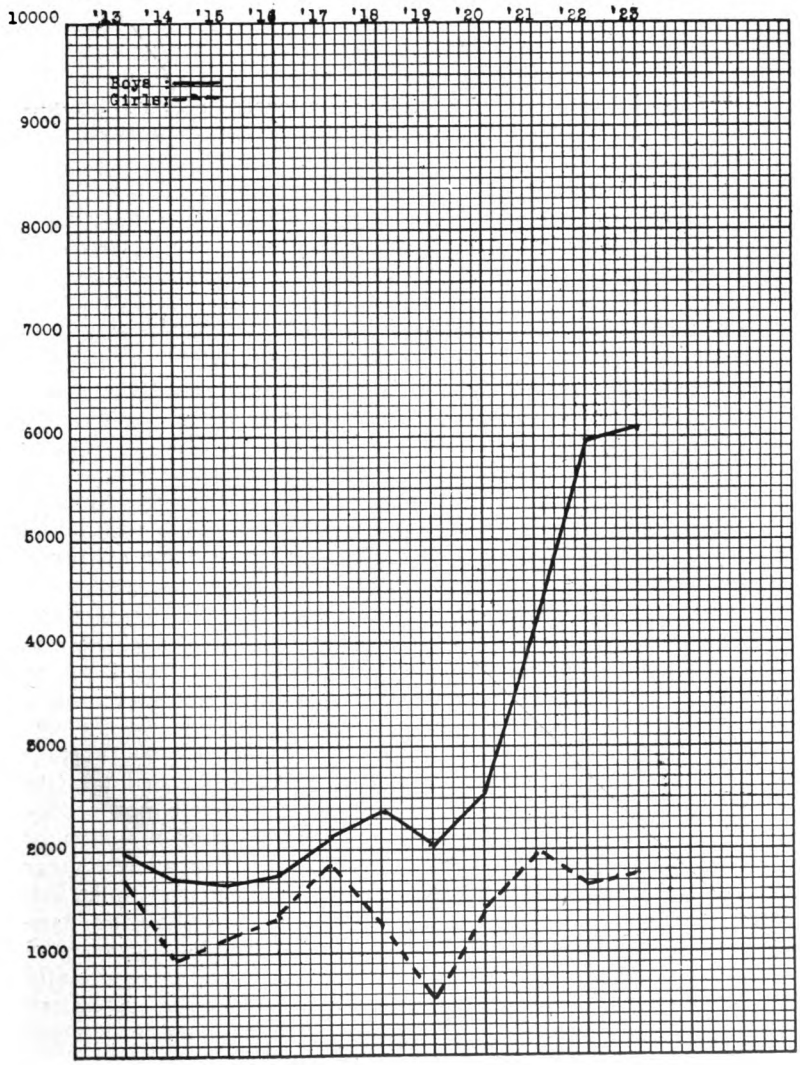
Fig.22 Secondary School Enrollment, Boys & Girls, Six Missions



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up a strong church with a conception of Christianity as their own, and not as an alien organization. The splendid results in the evangelistic work naturally encouraged its extension to the educational; and for the policy as a whole, in both education and evangelism, the writer has, not criticism, but whole-hearted endorsement. None-the-less, the term, "fetich," was used advisedly in reference to it, as of something to which an irrational and blind adherence and almost reverence has been attached. To have departed from it to the extent of financially supporting a number of high grade elementary schools in strategically determined centers would not have militated against the effectiveness of the principle, but would have provided not only "the sample institutions" quoted as part of the missionary aim, and have strengthened the educational structure as a whole, whereas at present it appears to some to be top-heavy.

Some missions have done this very thing, and in the writer's opinion, their whole work is strengthened by it. But in the main the feeling that secular education for the nation is not a missionary aim, the idea of self-support in an extreme form, and the crying need for the secondary training of teachers and preachers in conjunction with the desperate lack of funds has led the missions to support and emphasize the secondary rather than the elementary schools.

In the establishment of the academies or high schools we must bear in mind that the twenty-five or so schools which are actually supported by the missions are not over many for a Christian constituency of between 300,000 and 400,000, and if the founders were over-optimistic as to the support which they would receive from the churches which maintain the work criticisms should be more for those who do not supply the funds and less for those who saw too wide a vision or dreamed too great a dream. To-day, faced by what appear to be the facts, we have noted that the Southern Methodists have one school for boys and three for girls; that the Australians plan to maintain two, one for boys and one for girls; that the Northern Methodists, while maintaining nominally eight are concentrating their funds on four; the Northern Presbyterians still supporting eight for the benefit of their large and widely scattered constituency.

In the failure in industrial education, again we fall back

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on the plea of necessity, both financial and due to the pressing demands for teachers and leaders with an academic education. In addition to this many schools hoped to accomplish this aim in connection with the "self-help" work in the schools and dreamed the old dream of killing two birds with one stone. It is a question whether they have come any nearer success than is usual with such an attempt, though many thousands of boys and girls have been helped through school, and some have received a modicum of trade training. A few typical examples in mission schools will be given in the next section, and the reader may judge of the amount of emphasis laid on this phase of education.

Lastly, we have the accusation against the professional spirit and life of the missionary educators. Its truth we admit only in part and for that part a number of reasons, or at least, excuses may be advanced. As to the facts, it is true that a number have not had the advantages of professional training, though all are college graduates. It is also true that not many of the professional periodicals or much of the modern educational literature is to be found in the homes of the school-men and women in Korea. Again, it is true that there is only a more or less sommnolent Educational Association, and that the possibilities of organization for mutual help have been somewhat neglected.

As to our excuses, for it must be understood that in all of these offenses the writer is equally guilty with his fellow-workers, they lie largely in the circumstances of the missionary life. The usual term of service is six or seven years, which in itself is a barrier to professional study, in the present condition of the "commuting" service between Korea and institutions offering such training. On the other hand, the writer does not know of a single educational worker in recent years who has not spent a part or all of his furlough in the attempt to remedy this condition. The missionary salary is not large enough to permit indulgence in any number of periodicals or an extensive library, and the workers are so scattered that the sharing of the burden through reading circles and book clubs is not easy. There are no public libraries and such literature as has been secured by one individual or another has in most cases been read and re-read many times. It would be to the immense advantage of the

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educational work as a whole if one or two small but well selected collections could be established and kept up by the mission boards concerned. An expenditure of $100 per year in such a work would bring large returns.

The failure in organization for mutual help is partially due to the scattered localities in which the work is carried on and partly to the number and variety of tasks which the paucity of workers demands that each "educator" undertake. The principal of the Presbyterian Boys' School in Seoul is also in charge of a city church, eight or ten small country groups or churches, director of the Language School for Missionaries, is on the editorial boards of both the mission and native periodicals, is a director of two or three union institutions and serves on a number of mission and church committees as well as being engaged in a certain amount of literary work in the desperate attempt of all concerned to provide religious, professional and general literature for the Korean people. The time left for professional study and discussion is not great and the case is typical rather than exceptional. However, there is an attempt to awaken to life the Educational Association, and valuable meetings have been held at which papers have been read and discussed. The "Korea Mission Field," a monthly magazine to which frequent reference has been made in the bibliography of the present study, serves in part, at least, as a medium for the publication of such papers and discussions.

Minor criticisms might be made at great length, as of almost every phase of human effort, but the above is a presentation of the most serious and usual, with the defense, adequate or not, according to the reader's point of view. It is inserted here because of the fact that so large a part of the missionary effort in the past has been concerned with the elementary and secondary schooling. The following sections will deal with what little of so-called industrial training as has been done, with the development of higher education, and with a group of miscellaneous institutions of an educational character, established or conducted by the missions.

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CHAPTER V

D. INDUSTRIAL EDUCATION.

The general term industrial education in Korea, as in other places, covers a variety of forms of educational effort, which a more careful terminology would differentiate, according to aims or methods. Practically all of the work now reported as industrial training, or as industrial departments of missionary schools traces its origin to the attempt to give financial aid to pupils by using their leisure time for remunerative labor, rather than to any attempt to give real industrial training which may function in later life. The so-called industrial departments vary all the way from the principal's wife using one or more students to watch the baby and peel potatoes to such ventures as the Textile Department of the Songdo Higher School, which is a large industrial and commercial concern.

The first attempt along this line is connected with the first boys' school, Pai Chai, of the Methodist Mission. In order to help students earn their expenses in school as well as to fill other needs, the Methodist Episcopal Publishing House[1] was founded by Mr. Ohlinger of the Methodist mission in 1889. Some years later Mrs. Bishop in describing the school says:

> "There is a flourishing industrial department, which includes a trilingual press and a bookbinding establishment, both of which have full employment." [2]

The department was comparatively successful, but gradually the publishing business outgrew the industrial training, and still later the rise of other publishing companies and changing conditions made it best to close the business out altogether. Apparently the English Church Mission made a similar attempt, for we noted in our account of their work that a Mission printing press was worked as a department of the boys' school.

[1] Underwood, H. G. "The Call of Korea" p. 177.
[2] Bishop, "Korea and Her Neighbors" p. 389.

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The difficulties of (a) making work, (b) paying untrained labor, i. e. school boys, enough to assist them and at the same time competing with the product of skilled labor, and (c) of giving any trade or industrial training at the same time have proved too much for a number of schools, so that some now have no such departments, while others have made it frankly a trade school, eliminating altogether the student-help feature.

It will be impossible for us to describe all the departments giving industrial training of one sort of another in the various schools of Korea. We have, therefore, selected a number which seem to be more or less typical of the sort of work which is done in most of the mission secondary schools and in some of the elementary departments.

1. Anna Davis Industrial Department Pyengyang.

After the printing establishment started by Mr. Ohlinger as a means to student-help at Pai Chai, one of the first industrial departments was that in connection with the Presbyterian school in Pyengyang. We have said that the academy proper was not begun till 1900, but Dr. Baird tells us that:

> "In 1898 a gift of fifty dollars was received from a fellow missionary for the help of worthy pupils. This was used in the purchase of fields, and proved to be the beginning of the self-help department, which has since proved such an important adjunct of our work. Every year a considerable number of pupils have been given the opportunity to work in this department. They work the half of each day, for which they receive a small wage sufficient to cover their board. The work done in this department in the earlier years consisted of printing, work in the school fields, making straw rope and shoes, working in gardens and on the roads, janitor work, secretarial work for the missions, map-drawing, bookbinding, hat-making, making of musical, botanical and astronomical charts, teaching in primary school, night schools, and in the School for the Blind."[3]

[3] Quarto-Centennial Papers, Korea Mission Presbyterian Church, p. 73.

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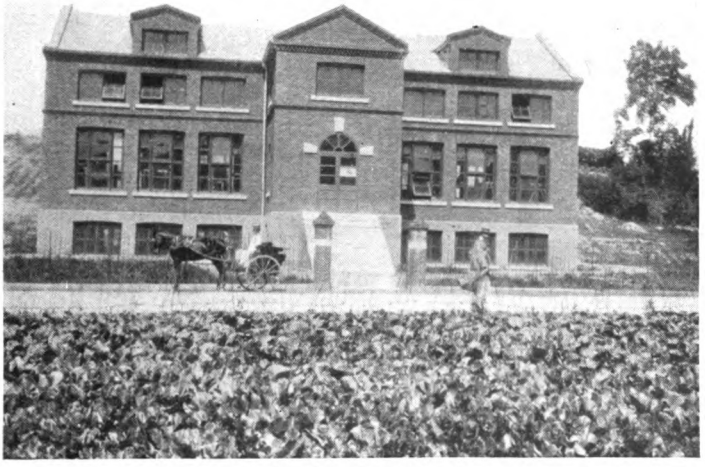

ANNA DAVIS INDUSTRIAL DEPT., PYENGYANG.
J. D. WELLS INDUSTRIAL DEPT., SEOUL.

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Dr. Baird goes on to tell of the financial difficulties, of debts incurred and only met through unexpected contributions from friends, etc., etc., in a vein familiar to all who have tried to make ends meet in such a work as this. Within a few years the institution was placed in a position to more nearly approximate industrial training for Dr. Baird tells us that:

"Mr. Samuel Davis of Rock Island, Illinois, contributed the sum of five thousand dollars to be used for the erection of shops to be known as the Anna Davis Memorial Shops, and for otherwise developing this department. This has made it possible to teach such trades as carpentering and blacksmithing, with the result that students have not only been afforded a support, but a very good class of work has been turned out. Late in the year 1907 Mr. McMurtrie, a skilled mechanic sent out by the generous giver mentioned above, arrived on the field. We cannot overestimate the importance of this department in its influence upon the character of the school and upon the character of the Korean church in this section." [4]

The department still continues to function, though with the great increase in the size of the school a much smaller proportion of the students can be assisted. In addition, with the present Japanese system of education, with a schedule of classroom work calling for from thirty-two to thirty-four hours a week, it is increasingly difficult to arrange the hours of "outside work," and increasingly difficult for students to do both without detriment to their health.

2. John D. Wells Industrial Department.

Quite early in the history of the school in Seoul, similar needs brought about the establishment of a similar self-help department. Dr. Underwood, who was largely instrumental in starting this work, had also very clearly in mind the idea of trade or industrial training for those students who might work in the department. It was at first housed in some sheds near the school, and work in weaving, machine-knitting, dyeing, basket-making and native embroidery was taught during an apprentice period, and employment was then given on

[4] Ibid, p. 75.

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a piece-work basis. In 1912, while Dr. Underwood was in America, he secured a gift for the purchase of land, the erection of a building and the purchase of four American power looms. The writer was placed in charge and lacking other "talent," acted as architect and drew the plans for the present building, which was erected at a cost of about three thousand five hundred dollars, land adjacent to the John D. Wells school having been purchased for about twelve hundred dollars. For a number of years work was carried on and a large number of students given the means for securing an education as well as some training in the branches taught. The inexperience and lack of training of the missionary in charge, together with the inherent difficulties, combined to make it a financial failure and not fully satisfactory as either student-help or trade instruction. It was later made a separate institution, The John D. Wells Trade School, and, in co-operation with a native tailoring establishment, weaving, machine-knitting, dyeing, cutting and machine sewing were taught, and a certificate of proficiency given at the end of a six-months' training period. The students were also taught the use of the abacus (adding-machine), simple arithmetic, Chinese, and elementary bookkeeping. Chapel exercises and voluntary Bible classes, which were well attended, were also held each day. Within the last year it has been found necessary to temporarily close this work also, but it is hoped that with added experience and a competent man in charge a trade school may be again opened under this name.

3. Mary Helm Industrial Department of the Holston Institute.

This was originally started as a separate school, and its union with the Holston Institute in 1918 has been mentioned in the section on the work of the Southern Methodist Church. It is for Korea, a unique institution, in that it was started for the benefit of married women and young widows, and was for a long time the only school which offered them training in household arts, in combination with elementary academic education. Since its union with the Holston Institute it has a three years' course in which there is a gradually increasing amount of industrial work and a correspondingly decreasing amount of academic study. The students are, in the main, boarding pupils, and in 1919 the enrollment was about thirty.

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It is filling a long felt need in giving the elements of education to these young women who, married at ages varying from twelve to sixteen, have never before had an opportunity to learn even reading and writing in the native script. The following list of subjects taught will perhaps give a better idea of the course than might be gathered from a longer description: Korean, Chinese, Japanese, reading and writing, arithmetic, drawing, ethics, singing, household economy, embroidery, flower-making, sewing, crocheting, knitting, washing, ironing, dyeing, physical culture and Bible Study.[5] The Women's Evangelistic Centers to which reference will be made in a later section are beginning to offer a somewhat similar course to women of this class, but up to the present this institution has been the only one to do so, and may be said to have more the objective of vocational training than many of the self-help departments of other schools.

4. Lace-Making at Kwang-ju.

An example of successful self-help work as contrasted with the vocational objective of the Mary Helm, is the lace-making in the girls' school at Kwang-ju. This is largely the work of Mrs. M. L. Swineheart of that station in the Southern Presbyterian Mission. Mrs. Swineheart began the work, took two Korean girls to Chefoo, China, in 1920, and entered them in the lace school of James McMillan & Company. They were well instructed in the art of torchon lace-making and, to the great encouragement of the promoters of the enterprise, their skill proved to be equal to that of their instructors. After five months of instruction they came back to Korea, and during the summer taught five Korean girls how to make lace, and when the fall term of the school opened they had a class of twenty. New patterns have been introduced from time to time and methods toward more efficient work and reduced cost. For instance, the patterns used by the Chinese are pricked upon heavy paper, but the Kwang-ju school has perfected a method in which the pattern is traced upon zinc, perforated, then bent and soldered into a ring so that the patterns are both absolutely correct and indestructible. There are now about forty girls in the dormitory who are making two-thirds of their actual expenses this way, and about

[5] Coen, R. C. "The Schools of Songdo" K. M. F. August, 1920

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fifteen day pupils who are helped to earn their tuition by lace-making, and a branch of the work has been opened in the girls' school at Soonchun.

The product has been marketed in America through the agency of a friend in Virginia. So successful has she been that it has been possible to extend the lace-making as a home industry for women in and near Kwang-ju and quite a number of such women are now helping in the support of their families through this work. The school is, however, cited as an example of successful self-help, rather than industrial training, because of the fact that the lace is a product which must be marketed in the Occident, and unless commercial concerns take it up as a business venture, the graduate has no means of cashing in on the time and effort invested in learning to make the lace, as it has no sale among Orientals. The original objective of the work was just this self-help feature, and from this point of view it has been, and is, a highly successful work, made so, as usual, through the energy and ability of the individual in charge.

5. Textile Department of the Songdo Higher Common School.

This is probably the most successful experiment of the kind in Korea, if not in the Far East. Like most other departments of this sort it had its origin in the attempt to help students help themselves, but has come to a place where it very nearly, if not entirely, fulfills the ideals both of this work and of industrial training.

Mr. C. H. Deal who had had practical experience in the textile industry in America went to Korea in 1915, and since that time the development of the work has been largely under his care and due to his ability. As far back as 1919 their sales, through all parts of the Far East totalled over $20,000 per year. The new plant which was finished about 1919 is equipped with a winding machine on the upper floor and twenty power looms on the main floor, all electrically operated, and the department is now said to be the leading textile factory of the country. The students spend half of each day in the textile department and half in the academic department of the Songdo Higher Common School, two five-hour shifts being used so as to keep the plant continuously in operation.

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The work has recently been put on a profit-sharing basis, which is expected to give better returns in every way than the former wage basis. As a combination of trade instruction, model industry and student self-help, it is in the writer's opinion the one outstandingly successful institution of the country.[6] However, even this school is now in financial difficulties.

6. The Y. M. C. A. Industrial School.

The Y. M. C. A. Industrial School in Seoul is really the only missionary school in the country having the single objective of industrial or trade training without the entangling features of student help. The director, Mr. George Gregg, went to Korea for this work in 1906 and has been with it through many difficult periods, and its graduates owe to him not only their training but their industrial and spiritual inspiration. It is now housed in a large three-story building, an annex to the main building of the Y. M. C. A. in the center of the city. After experimenting with different trades it now offers courses in printing, cabinet-making, wicker-work, machine shop work, photography and soap and candle making. Its shops are well equipped and Mr. Gregg has built up a competent staff of native instructors and workmen who aid him in making the department function in the modern world, which is more and more rapidly invading old Korea. Students and teachers gather each morning before beginning work for a short chapel service, and every effort is made to keep spiritual values before the students. Its graduates are to be found in the bicycle and automobile repair shops, printing offices, photographers' studios, and other modern industries, which are now springing up throughout the country. It is probable that only the necessity of giving academic training to the desperately needed teachers and preachers-to-be has prevented other missions from doing a similar type of work, but it is a question whether the neglect of this form of training does not constitute a grave error in mission policy and a failure of missionary function.

[6] Coen, R. C. "The Schools of Songdo" K. M. F. August, 1920, Journal of the Korea Annual Conference M. E. S., 1923, p. 98.

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7. Benedictine Mission.

The establishment of an industrial school by the German Benedictines has been referred to in the brief sketch of Roman Catholic work. They were for some years located in large and substantial brick buildings in the northeastern part of the city of Seoul, but have since moved their work to Wonsan, where the German bishop now has his seat. Machine shop work and carpentry with an emphasis on furniture-making seem to be the main lines of trade instruction. The training is very thorough, the students being taught even to make their own tools, and emphasis being laid on careful and workmanlike procedure, which is too likely to be neglected by the Oriental. The original plan appears to have contemplated a secondary schooling in conjunction with the industrial work, but this seems to have been abandoned, although it is reported that such a plan may yet be carried into effect in the new school in Wonsan.

We have left unmentioned the work of many schools, in some cases very successful. The agricultural and industrial work in connection with the Presbyterian Boys' School in Syenchun; the brick-making of the boys' school at Taiku; the embroidery and sewing, crocheting and knitting of the Girls' schools in Syenchun, Pyengyang, Seoul and other missionary centers have all been left untouched. There are agricultural and industrial departments proposed in connection with both the Chosen Christian College in Seoul and the Union Christian College of Pyengyang. These are as yet, however, either entirely on paper or in their infancy, and have, moreover, a function radically different from that of the industrial training or trade school work which is supposed to form one of the objectives of the departments with which we have dealt. The government has founded a few elementary and higher industrial and technical schools which will be described in the section on government education, but to date, the missions have failed to do more along this line than has been indicated in the description of these schools and departments.

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CHAPTER VI.

E. HIGHER EDUCATION.

We have briefly described the Royal "College," Pai Chai "College" and the hopes for a medical "college," which were based on the little class of assistants in the hospital. None of these has a place in the description of Higher Education aside from its historic interest, or as evidence of the vision of the men and women in the early days of the work. While we shall include theological schools under this general heading we shall first take up other branches because the early theological training of the missions was not, and only recently has become, "higher" in the accepted sense of being based on both elementary and secondary schooling.

It is a more or less debatable question as to whether higher academic or medical education has the honor of seniority in Korea. It is, of course, of little practical moment which was first, but the earliest record which the writer has found dealing with "college" work or leading to it is a minute of N. Presbyterian mission, which reads:

> "Recommend the formation of all practicing male physicians of the mission into a board to control the issue of certificates of proficiency to student assistants, to draw up regulations, prescribe a course of study, conduct examinations and certify to the attainments of student assistants." [1]

This was in 1903 and on the basis of this evidence of priority we shall first take up the development of Medical Education.

1. Severance Medical College.

The early efforts of the doctors already described seem to have come to nothing, but Dr. O. R. Avison, very soon after

[1] Min. of Annual Meeting Korea Mission Presbyterian Church, 1903.

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his arrival in 1893, took one of the first steps toward medical education in the translation of books which might be used as texts. The history of his work on Gray's Anatomy, the hours of arduous labor and the fire which destroyed all the work when it was practically finished, necessitating that the whole weary way be travelled again, cannot be told here. Even if there were space, the verbal repetition of the facts in such cases leaves out the heart and spirit of the story. Dr. Avison and other doctors had also been training one or two of the more promising of their assistants.

There was at that time strong opposition by some missionaries to a real medical college. It was feared that it would detract from the evangelistic work, that it would be a beginning of the evils of institutionalism, etc., etc., and the minute quoted above was really intended to provide a means by which the much and obviously needed medical training could be given without the dreaded "medical college." In 1905 we read from the Medical Com. Report of the annual meeting of the Presbyterian Mission:

> "Section 8. That in accord with the instructions of the mission two years ago Dr. Avison has prepared curricula for a seven-year course in medicine and three years in pharmacy. Recommend that copies be placed in the hands of each doctor in the mission with a view to acting on them next year. Section 9. Recommend that the request of the doctors in charge of Severance Hospital to make use of and teach a class of twelve student assistants be approved." [2]

In 1908 the first class was graduated from the Severance Medical College. For some years the work was carried by the few doctors of the Presbyterian mission in Severance Hospital alone. Then in 1912 both the Northern and Southern Methodist Missions decided to join in the work, and each sent a doctor to join the teaching staff. The English Church mission also co-operated to the extent of arranging to have the physician in charge of their hospital at Chemulpo come to the school from time to time to lecture. The Southern Presby-

[2] Min. Ann. Meet. Korea Mission, Pres. Church, 1905, Rep. of Med. Com. Sections 8 and 9.

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O. R. AVISON, M. D., C. M., M. D. (Hon. Causa), LL. D.
President of
Severance Union Medical College
and
Chosen Christian College
Arrived Korea 1893

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terian Mission soon after contributed the services of Dr. K. S. Oh, a brilliant young Korean doctor, educated in America. Later the Canadian Presbyterian and Australian Missions also joined in the work. The new medical college building was opened in 1912; in 1917 official permission was received for the school as a "Senmon Gakko" or college under the government system and for its incorporation as such, and in 1923 came the full recognition of the school as the equal of the government college and the consequent exemption of its graduates from government examinations.

Today the institution has made itself so necessary to the mission work as a whole, both as hospital and medical college that opposition to it has long since ceased, and so great is the influence of success that its most violent opponents of days gone by now assure Dr. Avison that they "always supported and aided" him in the struggle for its establishment.

Including the class of six graduated in the spring of 1924, one hundred and twenty-four young men have gone out from the school, of whom twenty are serving in mission hospitals, sixty-eight are in private practice in Korea, while others are in government employ, and still others are engaged in post-graduate study either in Japan or America. The faculty at the beginning of the 1924-25 school year was composed of six Korean, five Japanese and twelve foreign professors and nine Korean assistants. The enrollment of sixty-two for the spring term, is as great as the present limited facilities permit.[3] Dr. O. R. Avison, the founder of the college, to whose vision, faith and unquenchable energy its development is due, has been relieved of the direct administrative work of the school and has devoted his attention to the negotiations with the government, relations with native bodies and promotional work in Korea, in the United States and in Canada. The Vice-President, Dr. J. D. Van Bushkirk has taken over the burden of administration, assisted by Dr. K. S. Oh, the able and devoted Dean of the school.

Carrying on the work of their father, Mrs. F. F. Prentiss and her brother, Mr. J. L. Severance, of Cleveland, Ohio, have recently given $100,000 for a new hospital building and a pledge of $10,000 per year for five years for the expenses of

[3] Severance Union Medical College, Annual Reports, 1922-'23, '23-24.

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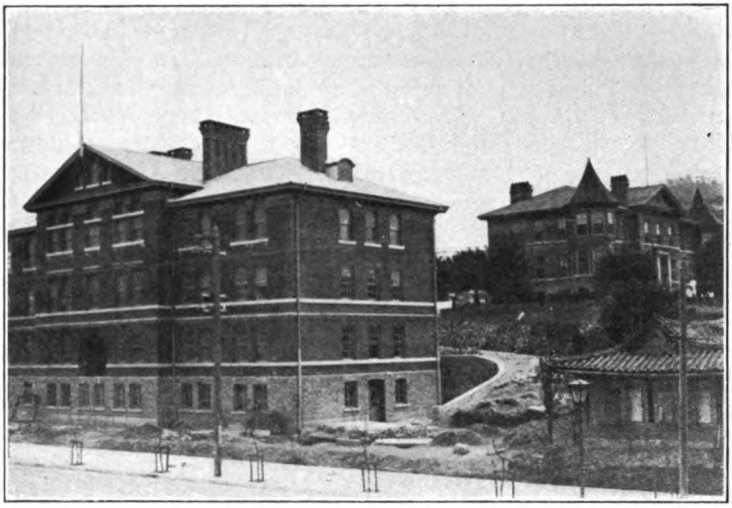

MEDICAL EDUCATION
Severance Union Medical College and Hospital
Severance Union Nurses Training School

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the institution. Plans have been drawn and the building is to be erected at once, and Dr. Avison is in hopes of securing much needed reinforcements for the teaching staff, and funds for more adequate support of the many departments of the institution.

Only by the thorough training of native workers, whether doctors, nurses, preachers or teachers, can the missionary enterprise hope to bring its task to an end and turn the further maintenance of the work over to the men and women thus trained, and in the effort to achieve this aim medical education in Korea has progressed further along the road than have other branches seeking the same end.

2. Nurses' Training School.

Just as the first doctors found it necessary to train assistants and potential doctors so they found it imperative to train nurses as early in the history of medical work as possible. But in meeting this problem the Korean custom of the seclusion of women and all the inherited ideas on the relations of the sexes lay squarely athwart the path toward the education of women nurses. At one period when the hospital was under government control dancing girls from the palace were assigned to be used as nurses! Vigorous representations and protests by the missionaries in charge soon did away with what would have been an intolerable situation, and which would have branded the institution in the eyes of the people as a disreputable concern. The withdrawal of these young ladies from the field, however, brought the doctors no nearer to breaking down the prejudices which prevented respectable young women from entering this form of service. Probably the reader of today will find it hard to estimate the strength of these forces, but if he will turn back forty or fifty years or even less he will find evidences of an attitude in the Occident toward this type of work that seems unbelievable at present. Multiply this many times by the customs of centuries and he will gain a faint idea of the difficulties to be overcome and the education necessary before respectable young Korean women were willing to spend several years learning to nurse strangers, men as well as women in a public institution like a hospital.

It is, therefore, surprising that formal training in a Nurses'

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Training School was begun so early as 1906 and that in 1908 when the first class of doctors was graduated there were even seven young women enrolled. Within the last few years a commodious and well equipped dormitory for nurses has been erected, and an enrollment as large as it seems wise to permit (25-30) with a roll of forty-six graduate nurses shows that the older prejudices are fast giving way. Other mission hospitals from dire necessity have trained suitable young women to act as nurses and formal nurses' training schools are carried on by the W. F. M. S. hospitals in Seoul and Pyengyang and by one or two other hospitals, but the Severance School is the most ambitious attempt along this line, and is as yet the only one to receive formal recognition from the Government General exempting its graduates from further examination for license.[4]

3. Pyengyang Union Christian College.

Had we followed a strictly chronological order the Union Christian College in Pyengyang should have come immediately after the Severance Medical College, for in the minutes of the Presbyterian Mission for 1905 we read:

> "Recommend that we approve Pyengyang's advance toward collegiate work by the addition of two years to the present course." [5]

In the 1907 report of the same mission we find the first account of college work in a brief resume of the preceding two years and in 1908 we read of the first graduation at which time two students received their diplomas and the college enrollment was nineteen. In the seventeen years since that something over one hundred young men have been graduated and in 1923 the last year for which the writer has definite data) the enrollment was one hundred and forty-five with seventeen more in a college preparatory class.[6]

[4] Annual Rep. Severance Union Med. College and Severance Union Nurses' Training School. (Individual young women had been trained as nurses and one or two even as doctors before 1906 which is the date of formal opening of org. training).

[5] Min. and Rep. 21st Ann. Meeting Chosen Mission, Pres. Church in U. S. A., 1905.

[6] Korea Mission Field, Aug. 1921; Min. and Rep. 39th Annual Meeting Chosen Mission Presbyterian Church in U. S. A. (1923), pp. 98 ff.

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The institution was first developed as an interdenominational and union college in which the Northern Presbyterian, Northern Methodists and Southern and Australian Presbyterians cooperated, the work being chiefly supported by the first two missions. The school also had the hearty approval of the Southern Methodist and Canadian missions, but it is not the writer's understanding that they participated to any great extent in the work or in its financial support.

The founders and sponsors of the college have frequently described its aims as similar to those of certain of the small denominational colleges of the middle west (U. S.). One article definitely mentions a certain college as the ideal on which the institution was modeled. Its sphere was to be that of a preparatory school for the theological seminary, and the natural hope was that all or almost all the students would be candidates for the ministry.[7] For a considerable period in its history no non-Christian students were admitted; there was no attempt to develop more than the "arts" department, and the policy was confessedly "narrow" in the sense that it sought to serve the Christian community only and to attain a single objective rather than offer a broader selection from which the student himself might choose the end toward which he would strive.

To-day this has been largely changed; a commercial department was added and continued for some years, greater stress is laid on the study of English, which was for a time shunned lest it attract those who might want the English, but not the religion, non-Christian students are now admitted, though in practice there are not many of them, and in many ways there has been an attempt to broaden and strengthen the policy of the college. This is not to be taken to mean that the original aim has been abandoned or the fundamental objectives changed, but that circumstances have forced a recognition of other objectives and methods and the necessity of providing for them.[8]

[7] Adams, J. E. "Second Vote on the One College Location; Baird, Wm. "Quarto-Centennial Papers" 1909; early min. and reports of N. P. Mission on college question and correspondence on same.

[8] In order to insure the correctness of the above view of the policy of the U. C. C. this has been submitted to a member of the Board of Directors of the Pyengyang college and approved by him as a fair and correct statement, though he is in no way responsible for its form and presentation.

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In organization and form it has been more of an American arts college than either "Senmon Gakko (College) or "Dai Gakko" (University) under the Japanese system. It was, therefore, somewhat of an anomaly as an alien type of institution in the Japanese organization of education. For a number of years the school was faced with the alternative of either maintaining this anomalous position or giving up the teaching of Bible as a required subject in the curriculum. The missionaries in charge felt that to give up the right to have Bible as a required subject and to, even formally, separate religion and education would be contrary to the whole missionary objective and a "betrayal" of their own beliefs and the trust placed in them by the supporters of the college in the home lands.

Under Baron Saito's administration the way has been opened for the institution to become a "college" under the Japanese system and still maintain its position on the teaching of the Bible. The conscientious objection having been removed, negotiations were begun with the government for a charter as a Japanese college.[9] But in buildings, equipment and number of qualified teachers as well as in annual budget the school was stated by the government inspector to be as yet far from the standards required for a "Senmon Gakko."

Since that time efforts have been made to bring the school more nearly up to the government standards and when formal application was finally made the Government General in 1925 granted a charter as a "Senmon Gakko" for the Literary Department. This places the institution definitely in line with the rest of the educational system, whereas up to this time it had seemed to be of an alien nature. Graduates of the Literary Department which has received this recognition may now be accepted as qualified teachers in certain subjects, and this recognized standing should greatly help the college in its attempt to secure and train the most desirable type of students.

The college is now supported by the four Presbyterian missions only, being thus a union but denominational college. The withdrawal of the two Methodist missions in 1914-15 was due to differences of policy as to the aim of the college, the conception of its function in a country such as Korea, and

[9] No formal application was made, only tentative negotiations being opened.

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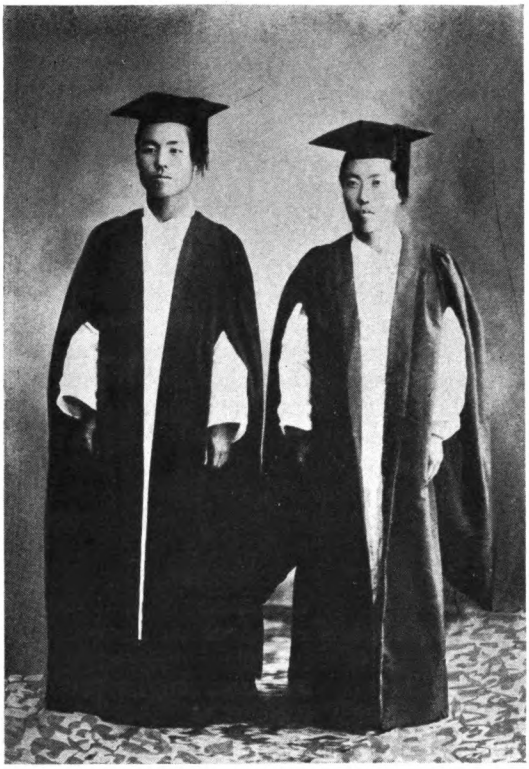

UNION CHRISTIAN COLLEGE PYENGYENG
FIRST GRADUATES

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to the stand taken on the question of the formal teaching of religion. The questions at issue will be more fully stated in the discussion of the Chosen Christian College, but can hardly be thoroughly understood without a careful reading of the section on the educational policy of the government during this period.

The College is much handicapped by lack of buildings. The old Recitation Hall built some years ago is still the only modern style building, though funds are now being secured and plans made for an up-to-date Science Hall. A number of semi-native style buildings are used for dormitories, and the first building erected for the secondary school more than twenty-five years ago is now serving as a library for the College.

The Reverend S. A. Moffet, D.D., a missionary in Korea since 1889, whose influence has guided or controlled the Northern Presbyterian Mission in many important decisions, and who has led in the evangelistic work in the northern part of Korea is now president of the school. Representatives of the Southern and Australian Presbyterians assist in the teaching, but the main burden both financial and in teaching and administration is carried by the Northern Presbyterian Mission. The operating expenses for 1924 are reported as Yen 36,655.76, which with an enrollment of 149 students gives a per pupil cost of Yen 246.00.[10] (This does not include the salaries of missionary teachers). Much excellent work has been done by the school in the past, and many valuable workers have received their training under its care.

No mention of the College in Pyengyang would be complete without at least a word as to the lasting part played during its early years by Mrs. William Baird. A small monument has been erected in grateful memory of her labors, but neither monuments nor printed records can suffice to tell of all that she did for the institution and its students. In its teaching, administration, and building; in the preparation of textbooks and in wise and helpful counsel to the young men studying there she had a large and telling share.

Its future in the changed conditions of today, seems problematical to many unless it come more into line with the

[10] Min. and Rep. 39th Annual Meeting (1924) Chosen Mission, Presbyterian Church in U. S. A., p. 126.

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policy, systems and needs of the time. If this be done there would seem to be no reason why it should not perform the same valuable type of service which the colleges on which it is modeled have done in many parts of the United States. It hardly seems that two Christian colleges, one in the north and one at the capital, will be too many for a country of over 17,000,000 of people.

4. Chosen Christian College.

Within a comparatively short time after the beginning of collegiate work in Pyengyang similar beginnings were made in Seoul by the members of the Presbyterian mission. This appears to have been merely a taking of the next step in educational development rather than a conscious opposition to the policy of the sister station in the north or a realization of the need for two colleges. It was not long, however, before the definite crystalization and development of the Pyengyang policy brought a realization that there were some workers who objected to such an institution, as the Pyengyang college as the *only* offering of Christian missions in higher education. Such was the position maintained from the beginning by Dr. H. G. Underwood, viz., that the missions maintain a college of the type already described, in Pyengyang, and in Seoul a broader form of work, eventually to become a Christian University touching life on the commercial, agricultural, industrial, professional and cultural as well as religious sides.

In the decision of the question, a form of procedure was adopted to which Dr. Underwood strongly objected. It was decided to settle first the question of one or two colleges. According to his position such a decision by disregarding the essential differences was much like a debate as to the advisability of buying "one car or two cars" without regard to comparative size, structure, form or purposes for which they were to be used. None the less this was the procedure adopted, and after much discussion and debate the decision to have one college only, was arrived at by both Boards and Missions by considerable majorities.

The obvious next step in the determination of policy was the choice of location. But under this apparently simple question lurked questions of policy and change that made an academic discussion of it on its merits impossible. On the

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CHOSEN CHRISTIAN COLLEGE
Teachers Homes
Dormitory

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one hand, those advocating Pyengyang felt a very natural regret at the idea of the passing of the institution from the hands of those who had founded and developed it, which was implied in a change of location. They felt also that such a change into the hands of the workers in Seoul would mean a fundamental transformation in the character of the school for almost all those located in Seoul were advocates of the broader type of college, and it was but natural to suppose that under their direction it would take on such a form as they advocated.

Those in favor of Seoul as the location felt that such a revision or rather broadening of policy should be made and further, that to influence a broader cross-section of society, the capital, as the political, and in this case the geographical, center of the country offered the largest opportunity. While this question was being hotly debated the matter was still further complicated by the Government General's policy toward the teaching of the Bible and holding of religious exercises in the schools. No new charters or permits were to be granted for schools so attempting to combine education and religion, while existing schools were given but ten years of grace to conform in this and other respects.[11]

Everything combined to produce a very keen struggle over the question. The period from 1912-20 was one of strong feeling, hot debate and general disagreement. It was felt by both sides to be a matter of conscience. Nor should the extremes to which "conscience" drives men be too much condemned by the man whose toleration is a mere attitude of "laissez faire," and whose so-called breadth is no more than shallowness or indifference. The substitution of personal feelings, ambitions and desires for conscience is a process that occurs easily and almost without consciousness of the change and from such a change comes most of what is bad in a controversy of this kind.

After much discussion on the field the question of location was referred by the field organizations to the Joint Committee of the Home Boards, and in 1913 this committee decided for Seoul. This occasioned a very strong protest from those in favor of the Pyengyang location, and the matter was reconsidered, and again in 1914 the Joint Committee decided

[11] See Section on Regulations for Private Schools, issued, 1915.

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in favor of Seoul. Despite the former reference of the matter to this committee for decision there were many members of th Northern Presbyterian Mission and most of the Australian and Southern Presbyterian Missions who felt that they could not acquiesce in this decision.

The Presbyterian Board of Foreign Missions in New York, which had voted in favor of the Seoul location, therefore, gave permission to the minority of the mission who favored Seoul, (about 25% or 30% of the voting members) to co-operate with other missions in the organization of a college there. This brought about the somewhat anomalous situation of a work carried on by the Home Board and a part of the mission, but having no official connection with the mission, and raised many questions of home versus field control and the like.

Availing themselves of this permission, the representatives of the minority in the Northern Presbyterian Mission, after conferences with the Northern and Southern Methodists, united with them in the formal organization of the Chosen Christian College on March 5, 1915. Over $50,000 toward the college has been secured by Dr. H. G. Underwood, and much preliminary work had been done already. At the time of organization Dr. Underwood was elected president of the new college, and operations were begun at once under an old charter, which granted the John D. Wells School in Seoul permission to carry on higher education. The new regulations of the Government General were published on March 24, 1915, and definite intimations from the educational bureau made it plain that the use of this charter would not be permitted for any length of time, and that if the school was to *exist at all a new charter under the new regulations must be secured.* One of the earliest and most important tasks, therefore, was the securing of such a charter as would conserve the definitely Christian character of the school, which its supporters realized to be essential. Negotiations to this end were begun at once, and many of the points forming a part of the charter as finally granted were settled in this first year of negotiations.

For the immediate carrying on of classes, teachers had to be secured, class-room space arranged for, and books, equipment, etc., procured from Japan, and the hundred and one things necessary for even so elementary a form of college. Somehow all was done by the opening of the Japanese school

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year, and in early April, 1915, sixty students were enrolled for college classes to be held in rooms rented from the Seoul Y. M. C. A.

In addition to the negotiations for the charter it was necessary to find a suitable site which would allow of the broad development which was hoped for the college.[12] A beautiful tract of some two hundred or more acres about three miles from the city was settled upon and negotiations entered into with the government, the Oriental Development Company and various private owners all of whom held certain essential portions of the site. The final purchase was not at once consummated, but enough had been done by the early spring of 1916 to assure the college of eventual possession.

Just one year after the opening of classes in the Y. M. C. A. the President, Reverend H. G. Underwood, D.D., LL D., was forced to return to the United States, much broken in health, and although he seemed at first to rally a little he soon sank again and died on October 12 1916, at Atlantic City, New Jersey. A long period of very strenuous work in Korea, under many difficulties, and the Oriental disease of sprue, had much to do with his death, but the dissensions of the years immediately preceding the end and the attacks made on his motives and character not only saddened but hastened the close of his life.

Dr. O. R. Avison, President of the Severance Union Medical College, was elected to bear a double burden as president of both schools and to take up the negotiations and arrangements for the new college and carry them to a successful conclusion. With his usual tact, patience and persistence the work was carried forward and in April, 1917, a charter as a "Senmon Gakko" was granted and the character and existence of the college from a legal point of view was firmly established.[13]

Under this charter the college received the right to conduct six departments, Literary, Commercial, Agricultural, Biblical, Mathematics and Physics, and Chemistry. More important than the mere right to carry on a certain grade of academic instruction were the provisions safeguarding the Christian

[12] A site picked out sometime before this was lost through the delay in settlement of the question.

[13] This was, of course, as a college in the system of education for Koreans as shown in Figure 4, II, p. 41.

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character of the school. Article II of the Charter states: "The object of this charter shall be to establish and maintain this college in accordance with Christian principles;" while Article VI provides that "The managers, officers, members of the faculties and all the instructors must be believers in and followers of the doctrines contained in the Christian Bible." [14] The permission for the Biblical department and for the use of the English name of "Chosen Christian College" in conjunction with these clear provisions of the charter and the arrangements for voluntary Bible classes and chapel exercises seemed to the founders sufficient to make the Christian character of the school plain to the Korean public, and to guarantee the permanence of this character, at least, as much as forced attendance at Bible classes and chapel. In any case it was not at this time a question of securing a charter for material advantage or of continuing without it, but rather of securing a charter under the new law or closing the doors of the school.

The housing problem was also acute, and in the fall of 1917, work was begun on a frame building on the site which had meantime been secured. This was ready in April, 1918, and the college moved into it for the opening of the new school year at that time.[15] This building, which cost $5,000, and the first $50,000 for the college was the gift of Mr. John T. Underwood of Brooklyn, New York. This frame structure was so located as not to mar the group of stone buildings to be erected later, and it was planned to use it as a dormitory as soon as the first recitation hall should be completed, and still later for the proposed Agricultural department.

The first gift for a permanent building had been secured by Dr. Underwood less than two months before his death from Mr. Charles M. Stimson of Los Angeles, and provided $25,000 for the erection of an administration building. The corner-stone for "Stimson Hall" was laid in the spring of 1919 by Mrs. H. G. Underwood, widow of the late president; and it was occupied in September, 1920, when in accordance with the original plan the first frame structure was remodeled as a dormitory of which there was great need. Mr. John Under-

[14] Chosen Christian College Zaidan Hojin.

[15] The Japanese School year begins in April and has three terms; April-July; September-December; January-March.

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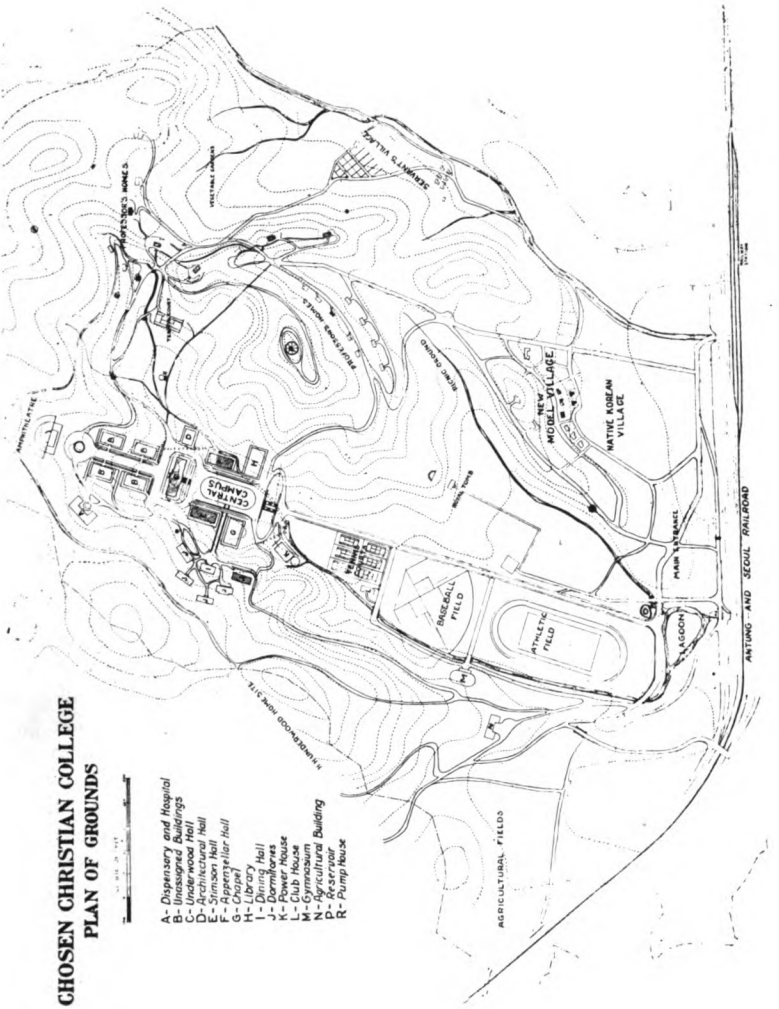

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wood now made a further gift to the college for the central building of the group which had been planned. This was to be called "Underwood Hall," in memory of his brother, Dr. H. G. Underwood, and was estimated to cost about $100,000.[16] About the same time the First Methodist Church of Pittsfield, Massachusetts, decided to erect the third or science building of the first group, and named it "Appenzeller Hall," in memory of the pioneer missionary of the Methodist Church in Korea.[17] The cornerstones of these buildings were laid in October, 1921, by the writer and Bishop Welch of the Methodist Mission, respectively. The first of a group of permanent dormitories was also begun about this time, and while there were the usual annoying delays, the buildings were at last occupied in the fall of 1924. Meanwhile, residences for several professors and a group for native instructors had been erected and the necessary improvements of the property by roads, bridges, wells, water system, etc., carried far enough for immediate demands.[18]

The question of the place of religion in the school was one which not only caused great controversy but puzzled all concerned both as to what should be and what would be its outcome. Up to the time of the Independence movement and the change of administration which followed it, the provisions of the charter, the existence of the Bible department and the voluntary Bible classes and chapel held outside of school hours and having no place in the curriculum were as much in the way of direct religious instruction as the school could do. By the Revision of the Regulations for Private Schools issued in 1920 under Baron Saito the way was opened for the college to give up its charter as a "Senmon Gakko" and assume a status similar to that of the Union Christian College in Pyengyang.[19] This course was strongly urged by many, but in view of the fact that a further revision of the educational regulations was promised, and that the administration seemed favorable to Christian education it was felt that to

[16] Cost to March 31, 1924, is reported as Yen 231,649.
[17] Cost to March 31, 1924, is reported as Yen 89,116.
[18] These are already inadequate.
[19] The Pyengyang college continued to exist by virtue of the "Ten years of grace" extended to schools already in existence before the 1915 regulations came into effect. See Sections covering these regulations.

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relinquish the existing charter before the plans of the government were fully known and before every other effort to secure the desired liberty had been made, would be a hasty and ill-advised action. The wisdom of this decision was evident shortly after the New Educational Ordinance of 1922 was published. The Government General ruled that in as much as the "Senmon Gakko" (college) was a branch of the educational system rather than a part of the direct line leading to the university, religion might be included in the curricula of such schools. At the same time the standard of education was raised to that of Japan (see Figure 4), and the Chosen Christian College applied for and shortly received permission to be recognized as a college under the new ordinance. The government statement that "colleges" do not form a part of the regular system of education caused still further misunderstanding and it was reported that the government, while nominally allowing religious liberty had so shelved the school that it did not co-ordinate with the government system and thus nullified its apparent concession. Nothing could have been farther from the truth. The ruling was a kindly device by which the administration did a great and much desired favor to Christian education and at the same time maintained the form of keeping its own laws. The Government Medical College, the Government Agricultural and Technical Colleges are on the same plane and have the same status as the Severance Medical and the Chosen Christian College and the Christian colleges are as much a part of the "direct system of education" as are these government institutions. This new Educational Ordinance and the ruling as to college under it has thus brought to an end a long period of uncertainty and disagreement and fixed the status of the school. It is now a recognized college under the new system, equal to similar "Senmon Gakko" in Japan proper and enjoying full religious liberty for any and all religious exercises and instruction.

The anamolous position of the college with regard to the Northern Presbyterian Mission was brought to an end by the decision of the Chosen Commission of the General Assembly of the Presbyterian Church in the U. S. A.,[20] appointed

[20] Report of Chosen Commission to General Assembly of the Presbyterian Church in the U. S. A.

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to settle the controversy between the mission and Board. The Commission's report was in favor of the Seoul college, but was in the nature of a compromise. It defined certain relations and recommended certain changes in other relations of mission and board which do not concern us here. As regards the two schools it permitted the mission to continue the maintenance of the Pyengyang college, but recommended that it also co-operate in the Seoul institution. It is interesting to note that this decision arrived at after a decade of disputes and controversy is that which was urged by Dr. Underwood in the beginning, when he stated that two schools and two types of school were not too many for Korea. These recommendations of the Chosen Commission were adopted by the mission at the annual meeting in 1922. Those members of the mission who had formerly represented the minority on the Field Board of Managers of the college resigned, and a new slate better calculated to represent the opinions of the majority was elected.[21] Thus, 1922 not only saw the college assume a new and higher status with the government, but saw the end of its anomalous position in the largest mission carrying on work in Korea.

It is now supported by four missions, Canadian and Northern Presbyterian and Northern and Southern Methodist. Its legal control is vested in what is known in English as the "Field Board of Managers," a self-perpetuating body incorporated under Japanese law. The various missions "nominate" their representatives to this Board, which usually elects the parties nominated, but has the right to reject them. The interests in the United States and Canada are under the care of the Co-operating Board for Higher Education in Chosen (Korea), having its headquarters in New York. The capital account to March 21, 1924, shows receipts of Yen 662,262.23 (roughly $331,000). These are divided according to source as follows: From Northern Presbyterian Board, Yen 446,466.48; from Canadian Presbyterian Board, Yen 31,000.00; from Southern Methodist Board, Yen 47,696.98, and from Northern Methodist Board, Yen 133,767.90. During 1924-25 further gifts of $212,000 for endowment and residences were received making total receipts for capital account of about $543,000.

[21] Min. and Rep. 38th Annual Meeting (1923) Chosen Mission Presbyterian Church in U. S. A.

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The current account for the year 1923-24 shows an expense for the year of approximately Yen 50,000, exclusive of the Missionary teachers. With an enrollment of 193 this gives per pupil cost of about Yen 259 ($129.05).

The president, Dr. O. R. Avison, is devoting his entire time to promotional work and is at present (1925) in the United States pushing a financial program which involves the raising of an endowment of $1,500,000 and approximately $800,000 for buildings and equipment. The administrative work is in charge of Dr. A. L. Becker, the Vice-President, who has working with him a faculty composed of eighteen Koreans, three Japanese and seven Americans.[22]

At present only three departments, Literary, Commercial and Science are operated and the 1923-24 enrollment of 193 is distributed among them with ninety-four in the Literary, fifty-six in the Commercial, and forty-three in the Science departments. The graduates since 1919, when the first class received their diplomas, to and including the class which graduated in March, 1925, number 110. Thirty-five of these are now engaged in educational work in Korea, while thirty are taking graduate work either in the United States or Japan. In all, practically 80% are in education or are preparing for it. The course of study for the Literary, Commercial and Science departments is included in the Appendix as an example of the curricula in Japanese "Senmon Gakko" or colleges.

Much space has been given to this institution because around it have centered the disputes and policies of the mission in the matter of religious instruction under the 1915 regulations, because it is not only the broadest conception of missionary education in Korea but the most ambitious attempt to achieve the missionary educational aim; and because its location, equipment, history and the combination of interests back of it give promise that, as one of the Foreign Board Secretaries in America has said, "it is to be the capstone in the missionary system of education in Korea."

5. Ewha College.

The Ewha College for Women is an integral part and climax of the complete educational series offered within the

[22] Annual Report Chosen Christian College, 1924.

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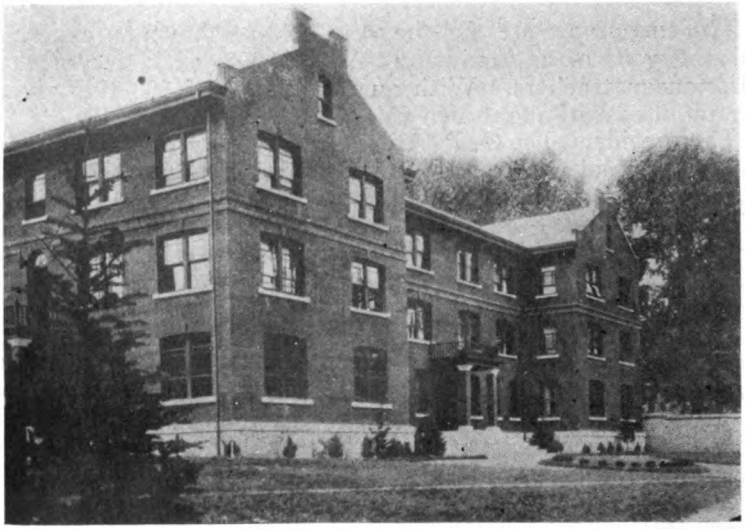

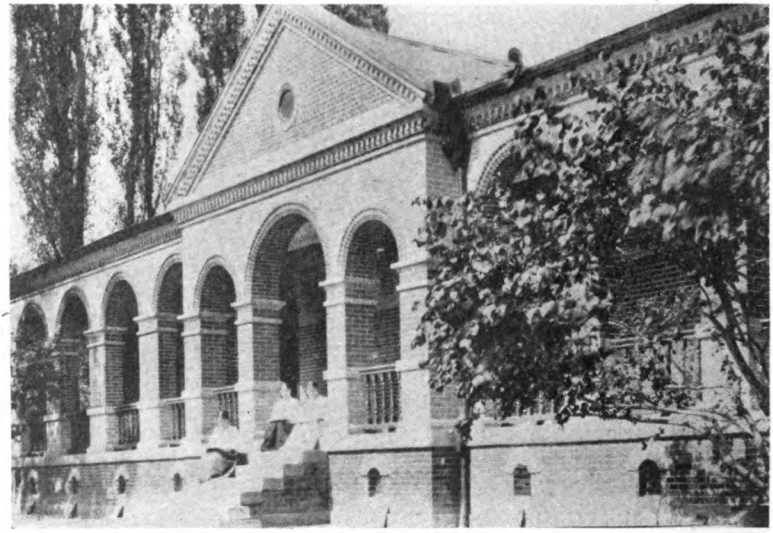

EWHA COLLEGE FOR WOMEN, SEOUL
Frey Hall
Music Hall

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walls of this large and important school for girls. Of the foundation of the school by Mrs. Scranton, its continuance under Miss Frey and its general present status we have spoken elsewhere. College work was first begun in 1910, and despite the difficulties which beset both teachers and students the first class was graduated in 1914, and twenty-nine in all were graduated up to 1925. Miss Frey here, as usual, was the spirit that both inspired and drove on toward the realization of the vision she had seen. Some years ago a pledge was made by the late Dr. Goucher toward the purchase of a suitable site outside the city, but other funds not being available active steps toward the purchase of the land could not then be taken.

After Miss Frey's death the work was continued in the buildings of the secondary department of Ewha under the direction of Miss Alice Appenzeller (daughter of the pioneer missionary). Still later, while on furlough in America, she secured the funds for the erection of a building for college work on a site adjacent to the secondary school. This building was erected as a memorial to Miss Frey at a cost of about $50,000, and was opened for use in September, 1923. It provides a dormitory for 150 students and native teachers, class-rooms for four college classes and apartments for three missionary teachers.

Up to 1925 the college was conducted somewhat on the American system, and the preparatory classes were to bridge the gap between the Japanese "Higher Common" and the first year of college. In that year the school secured a charter as a "Senmon Gakko" for its Literary and Music Departments, in consequence of which the college preparatory department was done away with, as it now took its regular place in Japanese educational system. The new college at the time of its opening in the Spring of 1925 had a Faculty of ten teachers with a student body of seventy. In addition to those of the Ewha Faculty, specifically listed as college teachers, the other members of the large Ewha staff are, of course, also available. The total budget of the college for 1925, exclusive of missionary salaries, is estimated at about Yen 20,000, of which approximately 25% is derived from fees and other sources on the field and 75% from appropriations from the United States. The fees including tuition, board, music

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and incidentals for a year would amount to approximately $115.00 per pupil, of which $25.00 is for tuition, $55.00 for board and the balance divided between music and a number of incidental fees.[23]

Since the erection of Frey Hall a gift of $30,000 has mdae possible the purchase of the site desired outside the city, and when further funds for buildings are received the plant will be removed to this location, which is not far from that of the Chosen Christian College.

The work is carried on entirely by the Northern Methodist Mission or rather by the W. F. M. S. of this church. They have extended cordial invitations to other missions to co-operate with them, but while some have expressed sympathy and the hope of future union, none have as yet assumed a share of the burden. In the case of the Northern Presbyterian Mission, after discussion and deliberation over a period of two years, the annual meeting of 1923 voted, 53 to 25, "that we do not enter such a union, but look forward to the establishment of a union Presbyterian College."[24] In reply to this action the Presbyterian Board of Foreign Missions in New York stated that while financial reasons would make active co-operation in an interdenominational college impossible at this time those same reasons would make still more impossible the establishment of a Presbyterian college. It further definitely stated that it was not the policy of the board to establish separate denominational institutions when union is possible.

The situation thus brought about has in it the possibilities of another unfortunate controversy similar to that which has been mentioned in connection with the Chosen Christian College. The costs of higher education are so increasingly great that it seems as though it will be almost impossible for one mission to carry the burden alone, and the proposition to attempt another college on purely denominational grounds appears to many as an impossible waste of funds. Meanwhile, both finances and mission action prevent the largest mission operating in Korea from taking its share in the pioneer work in higher education for women, the demands for which are even more imperative than in the education of men.

[23] Data on Ewha College from reports, statistics and letters furnished the author by Miss A. Appenzeller.

[24] Min. and Rep. 38th Annual Meeting (1923) Chosen Mission Presbyterian Church in U. S. A., p. 50

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6. Presbyterian Theological Seminary.

In the development of a church in a new country the need of native religious leaders is one of the first and most urgent. Hence, the early development of Bible classes, classes for leaders, hence, the early existence of the Roman Catholic Seminary, and hence, the establishment of this form of training before the growth of educational institutions, which in a later stage, are considered prerequisite to theological training. Theological training in a definite and formal way was begun by the Presbyterian missions in the city of Pyengyang in 1902, and the first class was graduated in 1907. By this date the enrollment had grown to seventy-five. In 1919 the full quota of five classes was taught for the first time, and the enrollment mounted to 138. At present and for some years past it has had the distinction of being the largest Presbyterian Seminary in the world. Dr. S. A. Moffet was for many years the president of this school, and, in addition to his varied labors in the region around Pyengyang, and the large part which he played in the affairs of the mission as a whole, he steered and guided the institution through the difficulties of the early days. When long absence and other labors made it impossible for him to carry this burden it was taken up by the Reverend Stacy L. Roberts, D.D.

The Seminary has been much criticized by some on account of alleged low educational standards. But those who make such statements forget that the first objective of a theological seminary is not high academic scholarship, and that to have waited till it was possible to make a college education a prerequisite would have been to leave the church without native pastors down to today. The original plan called for a five-year course with two terms Spring and Fall when classroom work was carried on, the students and teachers thus having the rest of the year for other work in their churches or schools. Gradually the terms have been lengthened, and the entrance requirements made higher, till at present, a Higher Common School education is required. A new and substantial, though not beautiful, building has recently been erected, and the heightened entrance requirements have made possible a raising of standards within the course and the inclusion of more subjects. The next logical step, of course, will be the requirement of collegiate training for entrance,

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but this seems to be as yet some time in the future. The Seminary is conducted by the four Presbyterian missions, the Australian and Southern Missions, each having one member of their mission permanently assigned to Pyengyang for work in the Seminary.

7. Union Methodist Seminary.

In 1910 the two Methodist missions united in opening a Theological Seminary in Seoul. Two missionaries from each mission are permanently assigned to work in the Seminary, while assistance in teaching is given by other members of the missions, both of which have stations in Seoul. The plant is situated on a hillside just outside the walls of the city and consists of three residences for foreign professors, two for native teachers, a large class-room building which also houses the administrative offices and library, and dormitories for the students. The site covers about ten acres and site and plant represent a property value of about $125,000. The entrance requirements have gradually been raised and a Higher Common School education is now an absolute prerequisite. In addition to the vernacular course, an English course open only to college graduates is offered. A total of 121 have been graduated (including 1924); ninety-six from the Methodist Episcopal and twenty-five from the Methodist Episcopal Church South. The registered enrollment for 1924-25 is 165, ninety-seven of whom belong to the Northern Methodist Church. The English course referred to has as yet only ten students with eight more in a preparatory class.

Present plans call for an increase in the Faculty, and the missions concerned seem to be making every effort to make more effective this institution, on which the native Methodist churches depend for their pastors.

8. Roman Catholic Seminaries and Other Schools for Religious Workers.

With the exception of the Roman Catholic seminaries, the seven institutions described above, comprise all the schools for the formal higher training of religious workers in Korea. There are in addition such schools or training classes as the Higher Bible Institute for Women, the Clergy Training College of the English Church Mission, the Adventist Training

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Class and the Salvation Army Training School, which have been described in the sections dealing with the elementary and secondary work of these churches or societies.

The Roman Catholic seminaries are real higher schools giving a long and specialized course of training for the priesthood. There are at present three such institutions, one in each of the three dioceses into which the work has been divided, viz., Seoul, Taiku and Wonsan. The seminaries were founded in the order named, that in the Seoul diocese at Yongsan, about three miles from the city of Seoul and overlooking the site of the old execution ground on which the early Catholic martyrs lost their lives. It was founded in 1891 and is thus easily the oldest school for higher religious training in Korea. The full course for the seminary is divided into three parts, preparatory, Latin school and seminary. Apparently the preparatory course of four to six years aims to fill out the deficiencies in general education of the lower school; this is followed by a six-year Latin course in which, while further secondary education is given, the greatest emphasis is laid on Latin as a tool-subject for the later theological work. The Latin course is capped by another six years in the seminary proper, of which two years are devoted to philosophy as a ground work and four years to theology. It is obvious that the candidate who finishes this arduous course, spending sixteen to eighteen years under the direction of priests in charge of the seminary is much more highly trained and moulded to the traditonal form of the ideal priest of the church, is in fact a far better servant of the church, than is the Korean Protestant pastor. The latter finishes Common and Higher Common School, not in the atmosphere of the "seminary," but with hundreds of other boys who are not going into the ministry, and then takes either three years in the theological seminary or spreads the course over five shorter terms, spending the intervening time in active religious work. The two methods are characteristic of the ideals of the two churches, and neither church could or would exchange methods, and hold to the present ideals of Authority on one hand and Independence on the other.[25] Naturally so long and arduous a course is not crowded with students,

[25] This difference is strongly emphasized in a recent book "Le Catholicisme en Coree."

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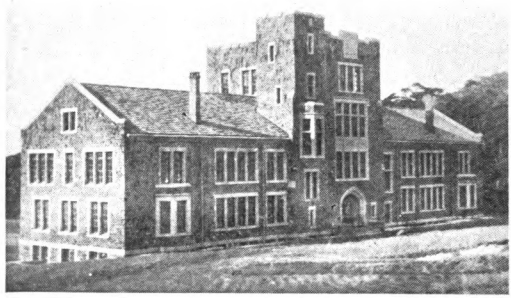
and the statistics for 1923 report a total of 248 in the three seminaries, forty in the preparatory course, 152 in the Latin school and fifty-six in the philosophy and theology courses.[26]

The costs to the mission of this training are not given, but they must be very low, for in speaking of the difficulties of carrying on the work a recent book published by the Société des Missions Etrangères states that the total appropriations for all the Catholic work in Korea does not exceed about $15,000 per annum.[27] The Yongsan and Taiku seminaries are housed in large substantial buildings, which very naturally, are markedly French in architecture. The latest seminary is that in Wonsan, now under the direction of Bishop Sauer (consecrated 1921) of the German Benedictine Mission.

Two Protestant and three Catholic Theological seminaries, a medical college, two men's colleges, a woman's college, a nurses' training school, and two Higher Bible Schools for Women make up the total of the missionary institutions for higher training, a showing which is not in itself impressive, but which becomes so when we remember that it is only forty years since the first Protestant missionary landed in Korea, and only a little more than that time since the Catholic priests and Christians dared to preach or teach openly.

[26] Plancet, J. M. "Les Missions de Chine et du Japon" 1923.
[27] Société des Missions Etrangères, "Le Catholicisme en Coree" Paris, 1923.



CHOSEN CHRISTIAN COLLEGE
Underwood Hall

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CHAPTER VII.

F. OTHER EDUCATIONAL WORK.

It is obvious that there are lines of missionary effort which can hardly be definitely placed in any of the categories already considered, but which are none the less distinctively educational in emphasis or form. The present section aims to mention briefly a few of these institutions or types of work that the reader who is not acquainted with modern foreign missions may gain a better idea of their complexity and scope.

1. Women's Evangelistic Centers.

There are present several institutions whose purpose and work is effectively concealed under the above indefinite title. An accurate description would involve us in a list of activities too long to be covered in this paper so it may be permissible to describe them as a sort of combination of Bible school, social center, Y. W. C. A. and preaching place. The Southern Methodists have taken the lead in the development of this work and the two larger centers, in Seoul and Songdo, are largely maintained by this mission, though in Seoul there is union with the Northern Methodists and Northern Presbyterians. As indicated by their name Bible Classes and religious services are conducted in the buildings of the centers, but the name does not tell us of classes in the three "R's" and other elementary subjects for married women, classes in English, in household economics, in dress making, in the care and training of children, in kindergarten and in music. Anything for which there seems to be a bona fide need and demand is taught to women who could secure the training in no other way. The center offers night classes to women who cannot get out in the day time, and a place and opportunity for social activities night and day to women whose horizon has been the walls of the women's quarters. In Seoul the center is housed in some historic old native buildings in the heart of the city, in a district lying between the business quarter and the better class residential section. In Songdo a

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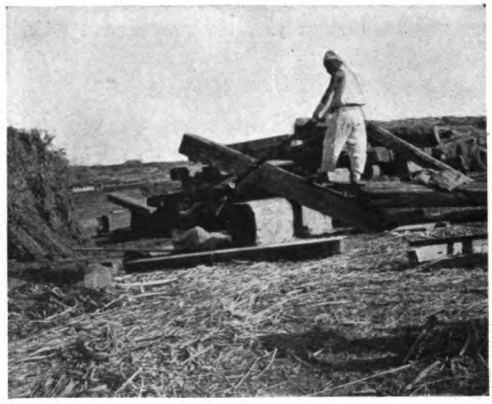
modern three-story granite building, electric-lighted and steam heated was opened for use early in 1922.[1] Naturally the academic standards are low as compared with the regular schools, but the importance of the educational work is second to none.

2. The Y. M. C. A.

The secondary and industrial work of this world-wide institution has already been briefly covered in sections devoted to those forms of education. It is again brought in at this point that the breadth of its efforts and their effect on the general education of the people may be more clearly under-



SAWYERS

stood. The Association's religious education includes not only the Bible classes previously mentioned but large Sunday meetings which, through their continuity and the high standards maintained, have come to have almost the form of a course of study for a large number of students and young men who feel that the week is lost when they miss the Sunday afternoon meeting at the "Y." Less impressive, but of equal, if not greater importance are the summer conferences held each year with small groups of real leaders. Again, the Y. M. C. A. is the only institution which has specialized in

[1] Wagner, E. "Songdo Women's Evangelistic Center" Korea Mission Field May 1924.

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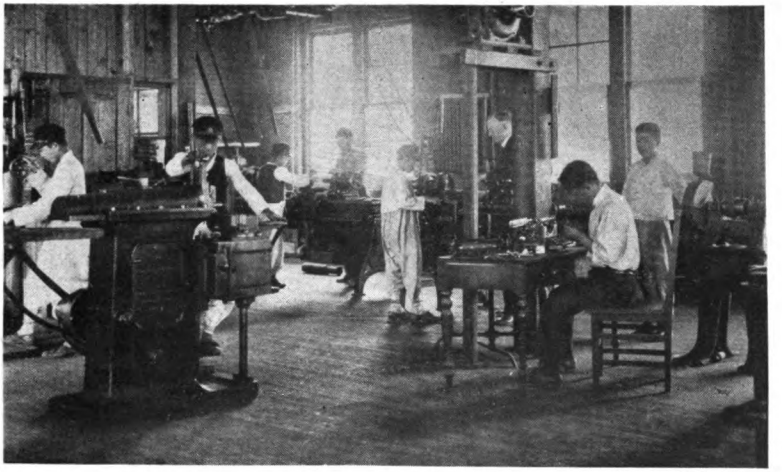

THE Y. M. C. A.
Main Buildings, Seoul
Machine Shop, Industrial School

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physical education, though all schools have a certain number of weekly periods of "drill" or exercise. General classes in physical education with indoor and outdoor programs now enroll between 700 and 1,000 in addition to the special classes which have supplied the teachers of physical education to many of the schools in Korea. Other special work such as the Boy Scout Movement and the Christian Citizenship Training Program are carried on as well as more generalized efforts in social education. The reader with only an American background may feel that such work is a matter of course for the Y. M. C. A. What we wish to emphasize is, that it is not a matter of course in Korea, but something unheard of and astonishing. Despite the work that has been done in Seoul and beginnings in seven other cities there are still hundreds of thousands to whom it is literally "unheard-of" and for whom the Association is planning the work of the future.[2]

3. The Salvation Army.

Brief reference has already been made on page 93 to the work of the Salvation Army in their Training School for Officers, Orphan Asylum and Beggar-Boys' Home. It seems best to give fuller notice here of the latter work, for while it might be included under Industrial Education, it really forms a different phase of activity from the work considered under that head. The Home was begun in the winter of 1918 by the more or less forcible gathering in of the "professional beggar boys of the city, with the primary idea of shelter during the winter. This work gradually developed into a home for the boys, a school and industrial training center. Assistance was received from the Government-General, both in a small financial way, and later through the donation of a site. By January, 1924, the following buildings had been erected: boys' home, with work shop and school room; manager's house; assistant manager's house; dispensary and sick room, and offices. All these were built at a total cost of about $5,500 so it is evident that they are on a very modest scale. Seventy-three boys have been received since the opening of the home of whom some forty-seven remain. These receive a "common school" education and a limited industrial

[2] Mr. P. Y. Barnhart of the Seoul Y. M. C. A. has kindly supplied very full and careful information on the work of the Association.

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training. It is expected that eventually the school will teach farming, gardening, weaving, carpentering, sock-making (knitting) and the silk industry. The average cost per boy per year is estimated at Y 108 (about $54.00). This is the most noteworthy educational work of the Army and deserves special mention on account of its unique nature in Korea.[3]

4. School for the Blind and Deaf.

Dr. Rosetta S. Hall, whose services in this work and in medicine for the women of Korea have been specially recognized by the Government General of Chosen, began the work for the blind and carried it on almost single handed for many years. On her first furlough in 1897 she visited the Institute for the Blind in New York and studied the system used there. Returning to Korea that Fall, by the following Spring she had adapted the system to Korean, and prepared in it the alphabet and syllabary, part of a Korean primer and the Ten Commandments. A Mrs. Clocke gave the funds for a small class-room for blind girls in Pyengyang where Dr. Hall was stationed and the work was begun. It has never reached startling dimensions, but from seven to twenty-five or thirty girls each year have been taught to read and enabled to attend the regular day school where they have competed with pupils not so handicapped and often surpassed them. Mrs. Moffet of the Presbyterian Mission in Pyengyang opened a similar class for boys and another was begun in Seoul by two English ladies, the Misses Pash and Perry. Their work was more that of making a home for the boys who were sent to the Government Blind School, opened about this time. The Seoul school or home was closed when these ladies left Korea, and the Pyengyang work has been combined in one institution.

About ten years after the work for the blind was begun, Mrs. Hall and Mr. Rockwell (M. E. Mission) sent a Korean and his wife to Mrs. Mills' school for the deaf in Chefoo, China to learn the system. They proved apt pupils and returned to teach others, though not many could be accommodated in the little school in Pyengyang, which now became the home of both blind and deaf. In numbers and finances

[3] Stevens, Lt. Com. G. "The Beggar Boys' Industrial Home" K. M. F. Jan., 1924.

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it is a small work but amply fills the missionary aim of "providing certain institutions as samples of the fruits of Christian civilization." [4]

Dr. Hall was transferred to the Women's and Children's Hospital in Seoul, but the work for the blind and deaf is still carried on in Pyengyang by the ladies of the W. F. M. S., though small contributions are made by individuals of almost all the missions.

5.—Medical Education of Women.

The medical education of women has been of a more or less informal nature. The Oriental conception of women's position, the ideas of her seclusion and the segregation of sexes made this work more difficult in the Orient than in Occidental countries. (We should, of course, remember that it is only a short time since it was frowned upon even in the United States. One of the women pioneers in this field tells of a prominent American pastor who refused to see a woman who had "so disgraced her sex.")

Miss Ellers (Mrs. Bunker), Dr. Lillias Horton (Mrs. H. G. Underwood) and Dr. Meta Howard were pioneer women physicians in Korea, but direct efforts toward medical education for Korean women were begun and largely carried on by Dr. Rosetta S. Hall. The work was opened in 1890 with five girls from the Ewha School, one of whom was a Japanese, and became the first woman pharmacist, while several of the Korean girls became medical assistants. There was at that time no medical school in either Japan or China that would receive women students and further study was impossible for most of them. One member of the class, Dr. Esther Kim Pak received her degree from the Women's Medical College of Baltimore, Maryland, in 1900, and returned to Korea to practice successfully for ten years before her death. In 1914 Mrs. Grace Lee received her "Wee-Sang" license (license to practice without full qualifications), and in 1918 three Korean women graduated from the Government General Medical

[4] Hall, Dr. R. S. "Clocke Class for Blind Girls" Korea Mission Field, Vol. II, p. 175; Vol. III, p. 11; ibid, Vol. IV, p. 78, "Education for the Blind;" also Vol. V, p. 78. Perry, J. "Home for Blind Boys in Seoul" ibid Vol. X, p. 37. Also articles in "Christian Movement in Japanese Empire," reports, etc.

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School in Seoul and received the regular government medical license for Korea. Since then others have graduated from the Women's Medical College in Tokyo, the Union Woman's Medical College of Peking or from American institutions. The work has been (except for the first class) more a matter of helping and preparing young women to take medical training in the schools of Japan, China, or Korea than in the direct setting up of medical education specifically for women. Dr. Hall's services in this and other fields have been publicly recognized by the government in the conferring upon her of a "Certificate of Merit." There seems at present no immediate prospect for the establishment of separate medical education for women in Korea, and there are many who oppose such a procedure. These consider that the needs along this line can be met through training in such institutions as already exist.

6. Foreign Education in Korea.

a. Schools for Foreign Children.

As in all Oriental centers of foreign (white) population the problem of education for the children of the diplomatic, commercial and missionary residents is acute. Where the climate is too unhealthy the children are early sent to the homeland, but where climatic conditions permit, this break-up of the family is delayed as long as possible and some provision made for education on the field. In Korea the two largest centers of white population have been Seoul and Pyengyang. The formal organization of school work in Pyengyang preceded that in Seoul, and the work in the north was early begun on a boarding basis with children from many stations attending the school. The enrollment for the year 1924-25 averaged a little over seventy from eleven different centers of white residence. In addition to the Principal, Mr. Soltau, who is a member of the Presbyterian Mission, voluntarily devoting part of his time to this work, the staff consists of a matron and four teachers. The school is organized on a 6-3-3 basis and the course of study is largely of the college preparatory type since practically all the pupils expect to go to college on their return to America. A uniform course for all such schools in Korea has been arranged facilitating

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transfer from one to another. Boy Scouts, Camp Fire Girls, and such athletics as are possible are carried on, and the effort is to give to these exiled children not only a high grade of academic education but to approximate as far as possible the other activities of the American school.

The school in Seoul had an informal organization about 1895 when a number of children were gathered together and taught by Mrs. Hulbert. It was carried on for some years by her and during her absence by the Misses Perry and Pash, and in 1903 a teacher was secured specially for this work. After 1904-05, however, the number of children for some years was not sufficient to warrant further attempts at an organized school. In 1912 Miss Van Wagoner (Mrs. H. H. Underwood) was secured as teacher by the newly formed Seoul Foreign School Association. She organized the school and taught for four years during which the enrollment was, respectively, twenty-seven, twenty-six, twenty-nine, twenty-nine. A small building was erected in 1914 and in 1922 a piece of valuable property was acquired with a building which was remodeled and occupied as the school house in the fall of 1923. The enrollment for 1923-24 was seventy-eight, despite the fact that there is no regular boarding department and practically all the pupils are from Seoul or its near vicinity. A residence for the staff of three teachers has been provided and a large assembly hall built. These advances in property and equipment have been largely due to the energy and interest of Mr. J. H. Morris, an American business man in Seoul. The support of the school comes almost entirely from the Association, composed in the main of the parents, and is a heavy financial burden. The school in Pyengyang receives small money grants totaling $600 per year from the Northern Methodist, Canadian Presbyterian and Australian Presbyterian Missions and the Northern Presbyterian Board contributes the salaries of two teachers. The school in Seoul also receives some mission or board assistance, but less than the older school at Pyengyang, and in neither case is it sufficient to greatly lessen the cost to the individual parent.

Smaller "schools" usually with one teacher have been carried on at different times in other centers wherever there were sufficient residents to undertake the salary and traveling expenses of a teacher. Songdo, Syenchun, Taiku, Chunju,

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Mokpo, Soonchun, and other centers have had such temporary organizations. In both Seoul and Pyengyang provision is made for high school work, though in most cases the children are returned to America to complete their high school course. Some parents consider that as soon as possible the child should be sent to America to live his life as an American in an American environment; others believe that the continued exile of the child is better than the separation from home influence and care during the critical adolescent period. This is one of the great dilemmas presented to the voluntary white exiles in an Oriental country, for the approximations of American surroundings which the school can give in the Orient are at best pitifully inadequate and the loss in "social education" is great, though the academic education is probably better than in many public schools in the home land.

b. Federal Council Language School.

Another form of "foreign" education is the linguistic preparation of the missionary for his work in the country. Such language schools have existed in China and Japan for many years, but until recently the missionary in Korea was given a printed course of study and left to himself to sink or swim, being examined for signs of life once a year by a mission Language Committee. From time to time a group of new missionaries would secure the help of an older student of the language for a few weeks in a "language class," but no formal organization existed. In 1919 such an informal class was held in Seoul in the Spring and, at the urgent request of the students, reopened in the Fall. Students came up to Seoul from several outlying stations and a few enthusiasts on the subject of organized language teaching, determined to make this a permanent institution. It was decided that rather than a continuous all-year or regular school-year session, Spring and Fall sessions of two months each, with the intervening time for home study and practice on the class-room material, would secure the best results. A committee took the language study courses of the various missions and combined and reorganized them on the basis of class-room and inter-term work for a three-year course, divided into six sections or grades, the student being expected to take one section each term. Recognition was obtained from the Federal Council of

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Missions, the course approved, a director appointed and the several missions were asked to accept the work of the school and give full credit for it.

Certificates of work done are issued by the school and are now accepted in lieu of the former written and oral examinations by practically all the missions in Korea. Careful record is kept on individual record cards of the courses and grades of all students and in the years 1919-23 over one-third of the missionaries on the field took some work in the language school. The funds for the carrying on of the work have been derived from a small fee charged each student, and the expenses lessened by the large amount of voluntary teaching done by older missionaries. The need of the school is for more native instructors and these are being trained up as rapidly as possible. The average native is no more an expert teacher of his language than is the average American a competent teacher of English for the foreign born in America, and indeed, much less so, since the number of educated natives available for such work is greatly limited. Naturally the new missionary who enters the "school" finds many shortcomings in procedure, organization and curriculum, while the old-timer who lived through the former "survival of the fittest" method is inclined to regard the whole institution as an unnecessary "frill." Despite these criticisms there seems to be good reason to believe that the school has done much to help to a better knowledge of the language and that it will continue to improve with time and through experience. Outside reading on the history of the country and of missions in Korea with written reports, is required; lectures on religions, customs and methods are given as well as a course on Korean geography in Korean.

The school is a union enterprise under the supervision of the Federal Council of Protestant Evangelical Missions, and while no financial help is received the various missions having work in Seoul have allowed their members to give valuable teaching service and the Southern Presbyterian Mission contributed the salary and expenses of a very efficient Korean teacher for several terms. In 1920 the writer was put in charge with title of "Director" and continued in that position during the first six terms (through Fall of 1922) when he resigned and the work passed under the very efficient direc-

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tion of Mr. E. W. Koons, who had had a large share in the first informal organization in 1919. Dr. E. M. Cable was also one of the first group and continued to give valuable assistance in both teaching and organization as did Mr. Appenzeller and many others.

When the importance of the language factor in all forms of missionary work is considered, the Language School and its work assumes a place as almost a pre-condition of other forms of mission education.

7. Review of Missionary Education.

In considering the work of missions and its results in Korea, or in any other country, the non-missionary reader should bear in mind the fact that education per se is not the primary objective of the missionary movement. We are not concerned at present with a discussion as to whether missionary objectives have been correctly or incorrectly determined. The fact remains that only the bodies and organizations which are motivated by religious enthusiasm have undertaken missionary work and as a natural corollary they have done so with the primary aim of bringing other peoples within the scope of this religious dynamic. Education in every case takes a distinctly subsidiary place. There are in general three reasons for, or purposes of, education, in the missionary program. These are not necessarily mutually exclusive, but are distinct enough to be separately classified.

First, education is offered as a means to overcome prejudices and attract the native to the religion which is preached. It is an attempt to bring him within the reach of the church and its agents. When this is the case the education is often free, and special attractions are offered in reduced boarding fees and in other ways. It is possible that the first three schools in Korea were originally founded with this idea, though it is equally possible that they were begun that the agencies for the training of workers might be ready when needed. Whatever may have been the first motive, this type of work has never been emphasized in Korea, and except in one or two isolated instances has never been done. Some of the work of the Y. M. C. A. has been in general along this line; the recently founded Lambuth Institute in Wonsan seems an instance of this form of education, and part of the

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service of the Women's Evangelistic Centers might possibly be so classified. In general, however, circumstances have made it unnecessary.

Secondly, education is given for the purpose of training those who have already accepted Christianity. This may limit itself to the training of religious workers, or may extend to the training of Christian workers in several lines of service. Such has been the aim of practically all of the education given by the missions in Korea. This explains the delay in the larger emphasis on education and defines the sense in which "education has been forced on missions in Korea" by the great influx of Christians to be trained.

The third purpose of educational work is that referred to by Dr. Avison as the "providing of certain social institutions to serve as samples of the fruit of developed Christianity."[5] This aim may be and often is combined with either of the others. It is more often the practical functioning of "the immense fund of altruistic feeling," which is the characteristic of Christianity[6] than a deliberate attempt to produce a "sample institution," though often the conscious effort is later added to the work, begun from an involuntary sympathy for certain classes or individuals in an Oriental society.

With these facts in mind we are in a better position to review the educational efforts of the missionaries in Korea. From the opening of the work in 1885 to the end of the last century the chief and almost the only emphasis was the evangelistic. A few schools were opened almost at once, and throughout this period there was a gradual but steady increase in the number of the elementary schools, corresponding roughly with the increased number of Christians. The numbers were not sufficient, nor the academic progress of those few in the schools great enough to warrant the use of the few workers and scanty funds in efforts for secondary education. On the other hand, the attitude of the people was so favorable and the results so successful as to make unnecessary the expenditure of large funds in education as an evangelistic agency.

From 1900 to 1910 a different situation brought, of necessity,

[5] Avison, Dr. O. R., "Can It Be Done?" K. M. F. Jan., 1924, Vol. XX, p. 8.

[6] Kidd, B., "Social Evolution" Chapters VI, VII.

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a different result in the line taken by missionary work. The cumulative effects of the work of the first fifteen years were felt in such force as to resemble the tropical storm which appears to have suddenly gathered from nowhere. From the class of fifteen "forming the nucleus of an academy" in one station, and the plan for an "intermediate school" in another, we turn to find "academies," "high schools," "training institutes" and what not, suddenly spring up in almost every mission station, and filled with hundreds of students. These cumulative effects showed themselves as much in the elementary as in the secondary schools, and where, formerly, such schools as existed had been mainly in mission stations or near enough to be within reach of missionary supervision, there now sprang up hundreds of little schools, in almost every Christian group large enough to afford such expenses as these primitive attempts required.

Another factor also entered into the situation to a very large degree. In 1894 the China-Japan war was fought, partly in Korea, and the people saw modern weapons in action against the bows and arrows, demon-masks and muzzle loading muskets of the Chinese. In 1904 the Russian-Japan war showed that these modern methods of the Occident could be used by the Orient even against the Occident. The year 1905 and the protectorate showed that they would be used by the Oriental who possessed this knowledge against the Oriental who lacked it. These events and the progressive spread of more or less vague ideas about the learning of the west combined to put talk of "kaiwha" (progress) and "kyoyuk" (education) in every mouth. Many purely native educational enterprises were begun at this time, but what was more natural than for at least a large percentage to turn to the Westerners from whose countries all of this "progress" came? That the schools of the period were more or less "jerry built" structures is no more surprising than that the buildings of a boom-town are frame rather than massive and enduring stone edifices. It is one thing for a man and his wife to teach a class of fifteen, and quite a different thing to run a school for several hundred, providing them with texts, teachers and even the elements of school equipment. The further result on the elementary schools of the demand for secondary education and the attempt to meet it can be imagined. These little schools could be run and were being run by the native churches, the higher work was already a

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heavy burden for the missions and far beyond the native resources. The principle of self-support lent a hand to the pressure of popular demand and financial stress, and for good or bad the policy of mission support of secondary, and native support of elementary schools was launched. The same conditions which combined to bring about this situation in regard to elementary schools contributed to the neglect of industrial education. In this case, in addition to the positive demand for secondary schooling there was the fact that the natives did not want industrial schools and industrial training. The development of industries is only now beginning and the relative lack of economic demand was added to the age-old prejudices and the crying need for teachers in the new schools. Many institutions attempted to give such training in conjunction with "self-help" departments as we have seen. Here and there a voice was raised for special industrial schools, but it is not easy to convince boards of missions, or any other body of people, of the need for the expenditure of time and money on a form of education that is not wanted, when there are not adequate funds to provide the type which is in demand.

In 1910 came the annexation of the country by Japan, and the period from that date till 1920 was distinctly different in its characteristics from those which had preceded it. For almost the first time the schools came in contact with government standards and requirements. An administration which looked with grave suspicion on all private education and frankly looked forward to its rapid elimination was not inclined to make it easier for these schools to adjust themselves to the new conditions. The regulations concerning religion (1915) still further complicated the problem. Many of the elementary schools were forced to close and all schools felt that their existence was precarious. It was in general a period of consolidation and of more or less unwilling adjustment to a new and difficult situation. In the case of the mission schools this was due, not to political prejudice against Japan, but to irritation at the interference of a militarist rule and to the religious restrictions which seemed to be an infringement of liberty and a reversal of previous pledges and guarantees. The difficulties were increased by the narrow and difficult course to be navigated between the very natural feelings and political aspirations of the Korean people, and especially of the student class, on the one hand, and the equally

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natural demands of the government that political plans and "dangerous thoughts" be not fostered in the schools.

Moreover, no one knew just what a legally defined "dangerous thought" looked like, since at various times texts such as "Love your enemies," the hymn "Onward Christian Soldiers" and talks on the evils of tobacco (a government monopoly) had been put in this class by the overzealous police of the time.

In 1919 the Independence movement closed practically all schools for some months, and in 1919 His Excellency Admiral Baron Saito assumed the duties of Governor General and a new educational period as well as a new administration began. While raising the standards of education through the ordinance of 1922, the present administration has removed many of the unnecessary restrictions and has had the wisdom to admit that, as yet at least, there are many parts of Korea where any school is better than no school.

Before 1910 there was no system of education. From 1910 there was a system of a low grade, which had in it no place for private education.[7] Since 1920 there is a plan for a higher system in which there is a possibility for the legitimate development of private education. The increase in the number and quality of the government schools enlarges the scope of the task, but the opportunities are correspondingly greater and the missions are encouraged to believe that questions of conscience will not be used to debar them from recognition. The schools and workers on the fields have realized that a different situation and increased opportunities face them. Whether the bodies supporting this work will make it possible to meet these conditions remains to be seen.[8] If they

[7] Legal provision was made for private schools but the attitude of the government makes the above statement possible.

[8] Figure 23 shows the percentage of the total number of workers (exclusive of married women) engaged in Evangelistic, Educational, Medical and other work. This requires a word of explanation, since it is based on the classification of workers by the individual missions, and by no means shows the full educational force. Thus Rev. Blank is classified as "evangelistic worker" but gives half his time to the station school, similarly Dr. X's main work is in the Severance Medical College but is classified as "medical" rather than "educational" worker. Even when these limitations are not considered the percentage in both medical and educational work shows a slow but marked gain. The fluctuations are due to the changes of disease, death, and necessary resignations to which all mission work is subject. (See Appendix J for statistics on this.)

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do so there is no reason why missionary education in Korea should not do its greatest work in this period, which is just beginning.

CHOSEN CHRISTIAN COLLEGE.
Professor's Residence.

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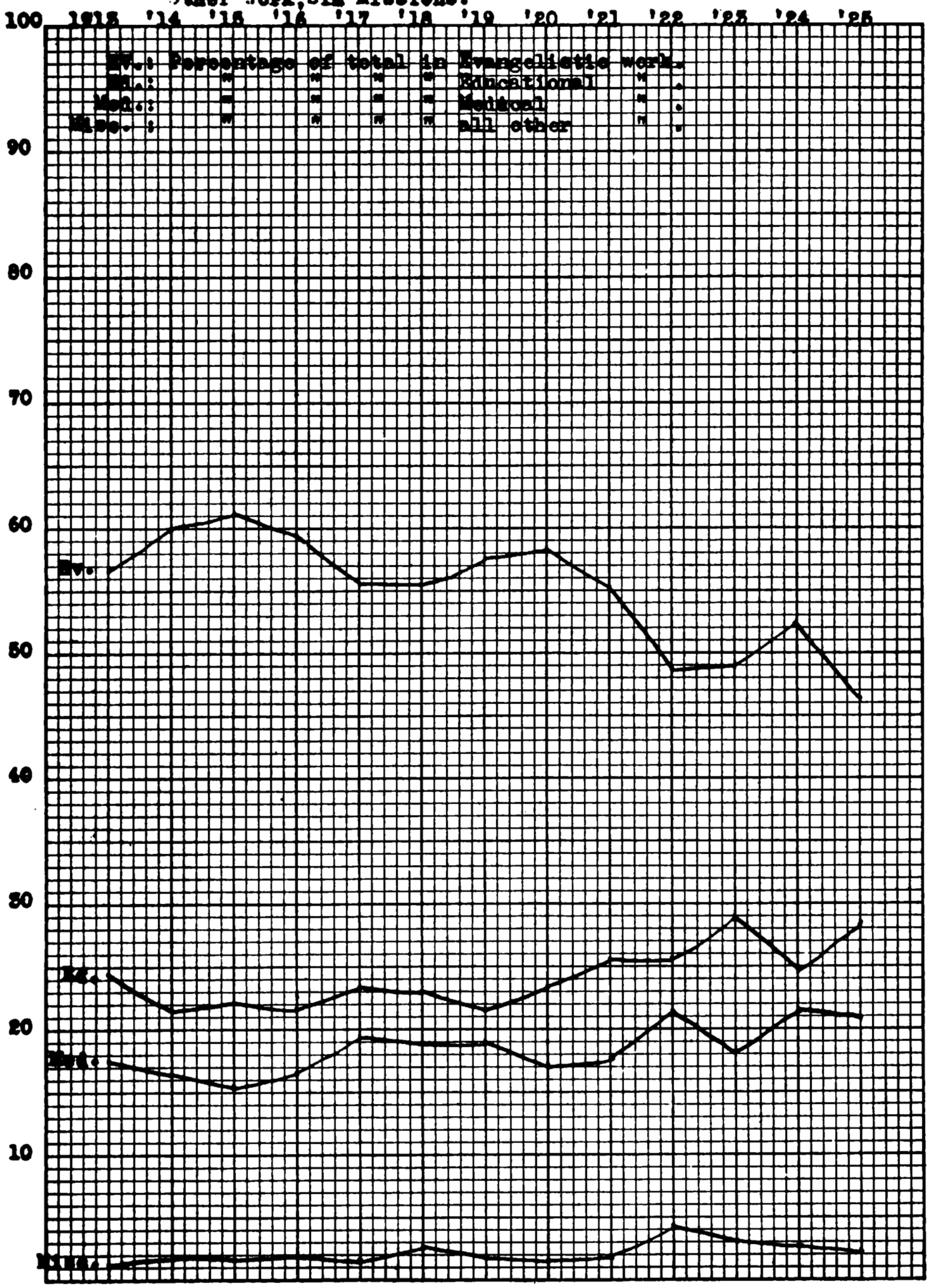
Fig. 23 Percentage Total Missionaries in Educ., Evang., Medical and Other York, Six Missions.



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CHAPTER VIII

IV. KOREAN PRIVATE EDUCATION.

The main purpose of a section on private Korean education is to give some idea or estimate of the type and extent of the efforts which the Korean is making to utilize modern knowledges and methods for his own education.

In order to form such an estimate it is necessary to take into consideration both the educational institutions and work founded and conducted by Koreans, independent of the government and the missionaries, and the share which they have in the work conducted by these agencies. Unfortunately an accurate estimate of either of these phases of native effort is impossible. The statistics gathered and published by the missions usually include "Total Native Contributions for Education," but fail to give any indication as to what proportion of the tuition is paid in native-supported church schools, as against that paid in the mission schools.

The government at times lists only such private schools as are recognized, at times makes a difference between secular and religious schools, and at times lumps all unrecognized schools under the heading of "Various Private Schools." In no case do they give any hint as to the source of the funds expended, i. e., native or foreign, and often fail to give the expenditure at all. In addition to the different grades of recognized schools, and the class of miscellaneous institutions called "Various Private Schools," the government also publishes data on the native "Sohtang," but without any statement as to the criterion by which the lower type of unrecognized school is differentiated from these village school rooms. Apparently a large number of what have been listed by the missions and churches as schools are classified by the government as "Sohtang." It is plain then that to attempt to combine the data from mission sources with data from the government statistics for a total would lead to entirely erroneous conclusions.

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We have attempted, therefore, to present such facts from the mission reports and statistics as will enable the reader to gain a general impression both of the amount and proportion of the native share in the schools already described in the sections on missionary education.

Following this, such information as may be derived from the governmental reports on private education, is given in four sections dealing, respectively, with what are officially denominated Various Private Schools, the "Sohtang" or village schools, recognized Common schools and lastly the Higher Common, Collegiate and other institutions. These four sections are then briefly summarized so as to leave with the reader the situation as a whole; and finally a few paragraphs are devoted to the more informal educational work under Korean direction and support.

1. Korean Share in Christian Education.

As has been already indicated there are no very definite figures on which we may base an exact estimate of the part which the Koreans have in the Christian educational work. The Federal Council of Missions publishes each year the totals of "Native Contributions to Education" as reported by each of the member-missions. These amounts for the years 1913-23 are as follows:[1] (See Fig. 24.)

Year	Total Native Contributions for Education (Six Missions)	
1913	Yen	70,374.00
1914		81,680.00
1915		————
1916		60,847.00
1917		76,403.00
1918		111,958.00
1919		129,274.00
1920		223,805.00
1921		223,805.00
1922		387,872.00
1923		432,170.00

In the 1923 report of the same body the total "Board Grants for Native Work" show a grand total of Yen 433,686.00 in the

[1] Min. Annual Meetings Federal Council of Protestant Evangelical Missions in Korea, 1913-1923.

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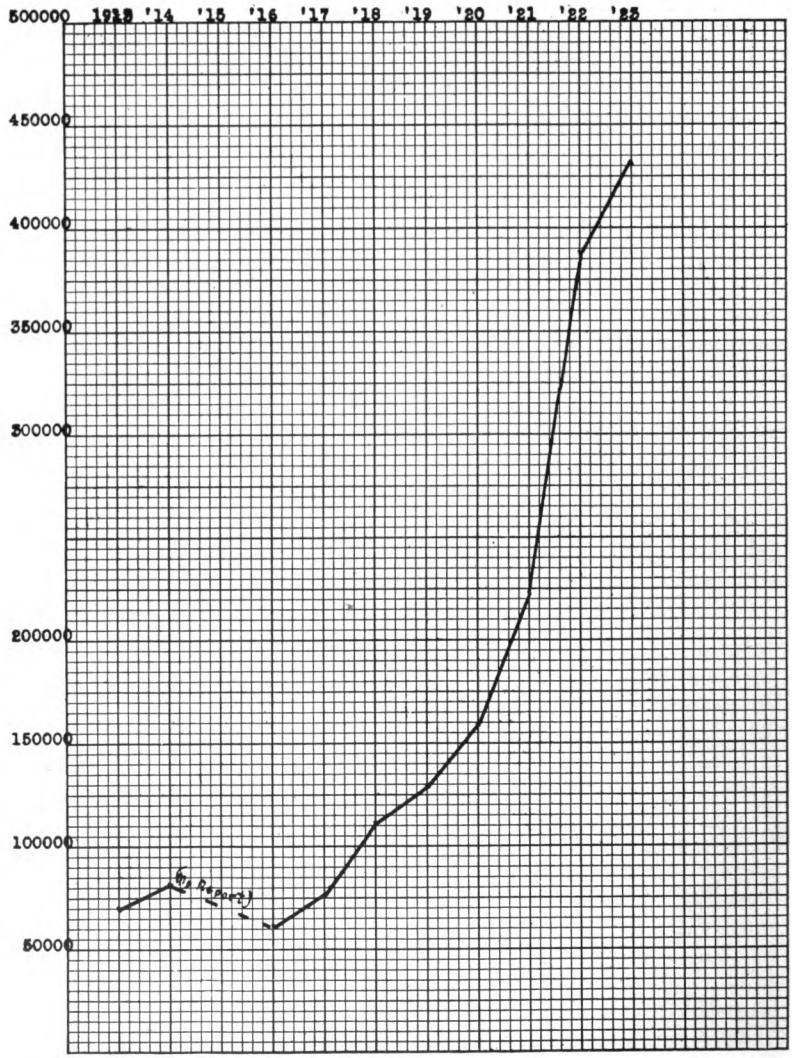
Fig. 24 Native Contributions for Education, Six Missions, 1913-1923



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educational class for the six missions. This does not include the salaries of missionaries, but it is not clear whether it does or does not include the grants for the Higher Schools, such as the Chosen Christian College, Severance Medical College, the Union Christian College, etc., etc. If we accept this at its face value we have:

Native Contributions, 1923	Yen	432,170.00
Board Grants (Educ.), 1923		433,686.00
		865,856.00

or what is almost exactly a half and half division between native and foreign support of all Christian educational work, from the "Sohtang," which involve a per pupil cost of slightly over seven yen, to the colleges where the costs of education run to about Yen 300 per student. Even if we go on the assumption that the appropriations for the higher schools have not been included in the report quoted the maximum amount to be added could hardly exceed Yen 150,000, bringing the mission share to Yen 583,000, and the total native and foreign to Yen 1,015,856, which still makes the proportion of native funds something over 42%.

If we study the various reports of the missions as to the amounts and percentages of mission funds used in various types of schools we get somewhat more detailed estimates which lead to the same general conclusion. In elementary education the Northern Presbyterians report that 386 out of 400 schools (96.5%) are entirely self-supporting. Mr. Appenzeller states that the grant for lower schools for the Northern Methodist Mission in 1924 was Yen 14,000, or an average of Yen 93.00 each for the 150 schools listed. These schools have an average enrollment of eighty-seven, and if we take the very low per pupil cost of the "Sohtang" as given by the government for 1923 we get an average current expense of Yen 630 per school, making the native share about 85% of the total. A questionnaire circulated in the districts of the Southern Methodist Mission in 1924-25 [2] show Yen 37,180 of foreign and Yen 44,681 of native funds expended in elementary education or slightly over 54% from native sources. Taking

[2] Prof. Fisher of the C. C. C. kindly secured this information for the writer. For detailed report see Appendix H.

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the percentage of these three missions, 96%, 85% and 54% we get an average of 78% as a rough estimate of the Korean share in elementary Christian education.

Similarly for the secondary schools we have a series of reports from a number of missions which may be taken as typical.

Mission and School	% Native Money
N. P. Mission, 8 schools, 1923 (3)	70%
N. M. Mission, Pai Chai Schools, 1924 (4)	70%
S. M. Mission, all schools, 1924 (5)	46%
S. M. Mission, 4 sch. sec. & Elem. Grades, 1924 (6)	28%
C. P. Mission, all schools, 1924 (7)	54%
Average	53%

It is obvious at a glance that this is lower than it would be if the above figures were properly weighted, thus the four schools of the Southern Methodist Mission are given equal weight with the eight in the Northern Presbyterian Mission and all the schools of the Southern and Canadian Presbyterians. Furthermore, these are the percentages in the secondary schools which are actually receiving mission support, and no account is taken of the six schools in the Northern Presbyterian, five schools in the Southern Presbyterian districts, etc., which are receiving no mission aid. Taking these factors into consideration it would be conservative to estimate the percentage of native support of Christian secondary education at 60%.

The percentage received on the field for the support of the higher educational institutions is, of course, much lower than for either elementary or secondary. No definite figures seem to be obtainable here except the report of the Chosen Christian College for 1923-24 in which slightly over 25% is reported as from native sources. It is possible that in some of the schools the native receipts may somewhat exceed this proportion and there is every indication of a rapid increase in the financial part taken by the Koreans in college education. For the present, however, we may take it as a reasonable estimate of the

3 Min. 1923 Annual Meeting N. P. Mission.
4 Statement by Mr. Appenzeller.
5 Statement by Mr. Swineheart.
6 Figures from questionnaire circulated by Prof. Fisher.
7 Statistics furnished by Dr. Armstrong, Canadian For. Mission Bd.

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relative burdens carried by the missions and the natives in this branch of the work. We have, then, at least, circumstantial evidence to support the statement that at present the Koreans are paying about 75% of the costs in elementary schooling, 60% in secondary and around 25% in higher education. This in turn brings us back to our original estimate of between 40% and 50% as their total share in all forms of Christian education.

The writer is perfectly aware of the general character of the evidence cited and the lack of mathematical exactness in the estimate, and is aware that more exact reports might shift the percentages 5% or even 10% either way. On the other hand, the experience and observations of eleven years in educational work in Korea, during the course of which time schools in twelve of the 13 provinces were personally visited, leads him to feel that the figures given are reasonably accurate and err, if at all, in minimizing the share of the load which the Koreans have already assumed. It must also be remembered that all this deals merely with the actual expenditure in yen and sen and that no figures in such terms can represent the service rendered by hundreds and thousands of Korean men and women in these schools. It would be impossible to even estimate the monetary contribution which they make each year by giving their services at salaries below the figures which they could command elsewhere. This is, of course, proper and fitting, but the American reader must remember that there are men still living in Korea who went to school when modern education was unheard of, and the only maps known showed China in the center of a flat square earth with a few small and unimportant dots scattered around the edges to indicate the rest of the world. From this point of view the native work in and for modern education today presents a startling transformation.

The government reports to which we turn in the next section are for private education as a whole, and the schools with which we have been dealing in the sections of missionary education are all included in its figures under one classification or another. In the study of the data given it will be safe to assume that at least 95% of the schools listed as "religious" are Christian, but exact estimates of Christian education, from these statistics are impossible.

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2. Government Reports on Private Education.

The statistics published by the Government-General of Chosen divide the educational institutions of the country into four main classes. Government schools of each grade[8]; a miscellaneous lot of unrecognized schools, denominated "Various Private Schools;" the "Sohtang" or village schools, and recognized private schools of the different grades of education.

a. Various Private Schools.

Most of the private schools of the country are listed under the two heads of "Various" and "Sohtang" and almost all the better grades of modern schools are in the first of these categories. This classification seems both logical and fair, but, as was the case in the mission reports, the criterion by which the division is made between the "Various" schools and the "Sohtang" is not clear. The reports would also be more valuable if there were further differentiation between elementary, secondary and higher. It is to be regretted that the more detailed data which is available for the years 1913-17 is not now to be found in the reports[9] in which at present only the number of schools and total students are shown.

The accompanying table has been put together from a variety of government publications in an attempt to provide for 1911, 1912 and 1918-1923 the data given in the "Manual of Education in Chosen" for the years 1913-1917. The blank spaces are still distressingly many, but there appears to be no published source from which they may be filled. The per-pupil cost has been estimated from the enrolment and current expenditure figures and added to the table.

[8] A differentiation is made between "Government" and "Public" schools but the writer has called both of these government schools. See sections on Government education.

[9] The Reports of Reforms and Progress are referred to.

x Manual of Education for Koreans (1913).

† Manual of Education for Chosen (1920).

* Statistical Pamphlet by Bureau of Education Govt. Gen. of Chosen, 1923.

‡ Above mentioned Pamphlet and Rep. Reforms and Progress 1921, 1922.

§ Report of Schools in Chosen, Education Bureau, Government General of Chosen, 1924 (in Japanese).

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Statistics of Various Private Schools in Korea 1910-1923.

	Year	Type	No. of Sch.	Boys	Girls	Total	Expenses Yen	Cost Per Pupil
x	1910	Secular	1302					
		Religious	778					
		Total	2080					
x	1911	Secular	1044			50559	545,167	Y10.78
		Religious	677			20963	181,105	8.64
		Total & Av.	1721			71522	726,272	10.15
x	1912	Secular	817			39362	342,705	8.76
		Religious	545			18017	174,739	9.68
		Total	1362			57379	517,444	9.22
†	1913	Secular	796	37173	1522	38695	384,555	9.86
		Religious	487	15367	4704	20071	239,972	11.95
		Total	1283	52540	6226	58766	624,527	10.58
†	1914	Secular	769	37899	1625	39524	371,302	9.39
		Religious	473	20185	6016	26201	302,607	11.55
		Total	1242	58084	7741	65725	673,909	10.25
†	1915	Secular	704	32889	1642	34531	355,392	10.29
		Religious	450	15489	6413	21902	281,668	12.70
		Total	1154	48378	8055	56433	637,060	11.22
†	1916	Secular	624	30465	1495	31960	316,785	9.91
		Religious	421	15542	6785	22327	285,777	12.82
		Total	1045	46007	8280	54287	602,562	11.12
†	1917	Secular	518	26816	1258	28074	294,806	10.42
		Religious	350	14399	7257	21656	289,178	13.39
		Total	868	41215	8515	49730	583,984	11.90
*	1918	Secular	461					
		Religious	317					
		Total	778					
*	1919	Secular	444					
		Religious	298					
		Total	742					
‡	1920	Secular	410					
		Religious	279					
		Total	689			37669		
‡	1921	Secular	356					
		Religious	279					
		Total	635			53396		
*	1922	Secular	352					
		Religious	262					
		Total	614					
§	1923	Secular	376	41644	5387	47031	910,502	19.38
		Religious	273	24228	11958	36186	764,523	21.10
		Total	649	65872	17345	83217	1,675,025	20.13

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Fig. 25-28 which present the features of these statistics in graphic form are worth the reader's careful attention. The upward start of the curve showing the number of private schools, since the 1922 educational edict; the change in the ratio of per-pupil expenditure between secular and religious schools; the marked difference in the enrollment of girls in religious and secular, and the increase of 100% in the per-pupil costs in all the private schools in ten years, are all significant to the students of education in Korea.

If the reader is willing to accept the estimate of 50% as the probable share of the Koreans in Christian education he may be willing to subtract this per cent from the totals given for religious schools, and call the balance the amount spent by the Koreans. Due to the indefinite character of the data on which our estimate was based such a conclusion will be far from exact, but is suggested to aid the reader in forming an idea of the gross expenditures of the Korean people for education.

b. The "Sohtang" (Japanese "Shodo.")

Frequent references to these native institutions make an exhaustive description unnecessary here. They are essentially a survival of the old-time classical education in which the boys of the village were gathered in one room, to begin the long journey toward scholarship in the Chinese classics. Even without the changes and modification of recent years the "Sohtang" brought education into almost every village in the country and opened the doors of advancement to practically every boy who was mentally equipped to seize the opportunity. It was probably patriotic zeal which lead Mr. Soh of the Korean Embassy in Washington to report in 1894 that there was hardly a man or woman in Korea who could not read. Making large allowance for his roseate views of his country, it is still true that there was hardly a village of any size which did not have its village school, and that the education of the time was both more esteemed and more wide-spread than in any European country up to comparatively recent times.

We are not primarily concerned, however, with the "Sohtang" of some hundreds of years ago, but with it as a factor in education today. A glance at the statistics (Fig. 29) will

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Fig. 25 No. of Various Private Schools, Secular & Religious 1910-1925

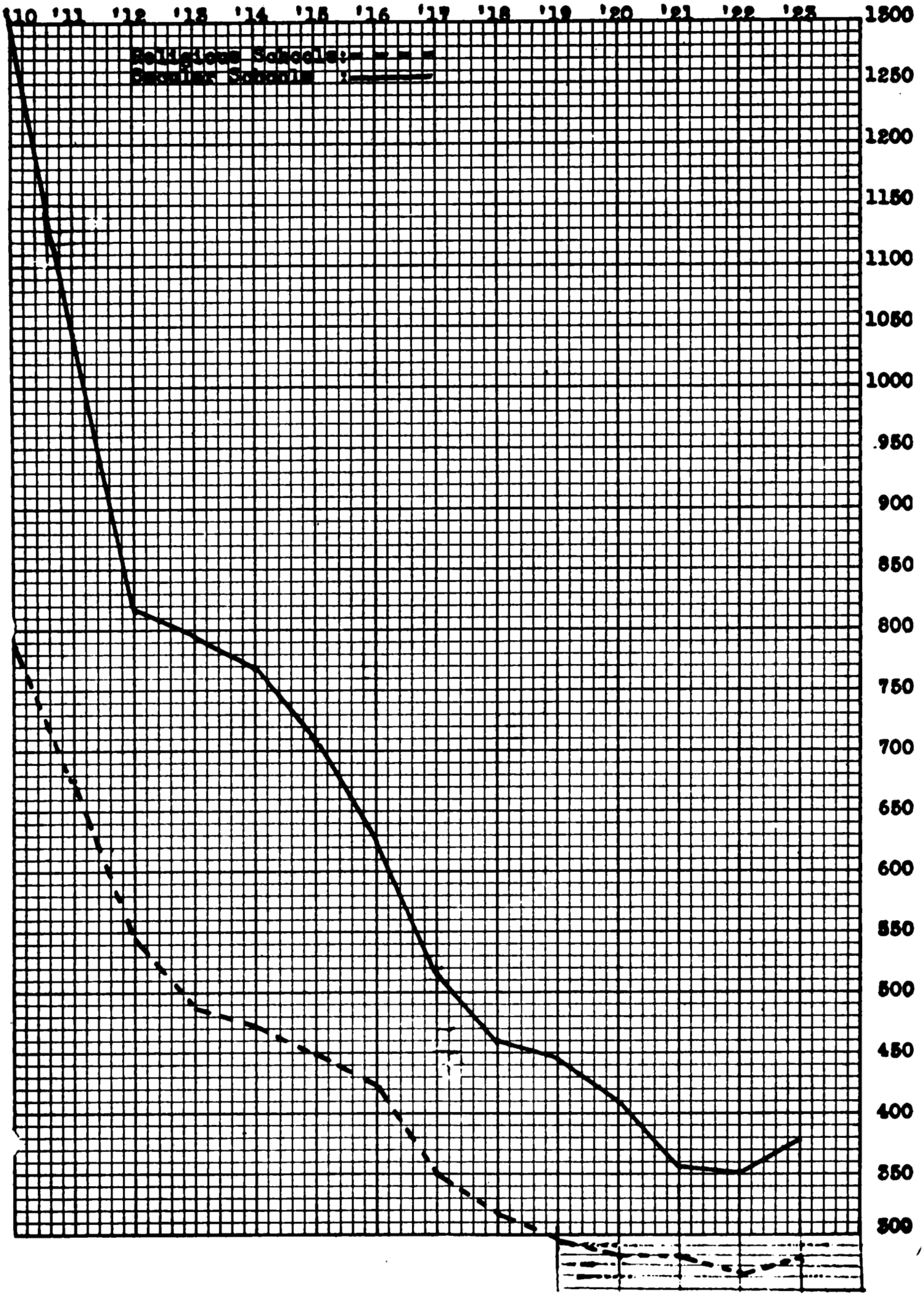

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Fig. 26 Enrollment "Various" Private Schools, Secular and Religious

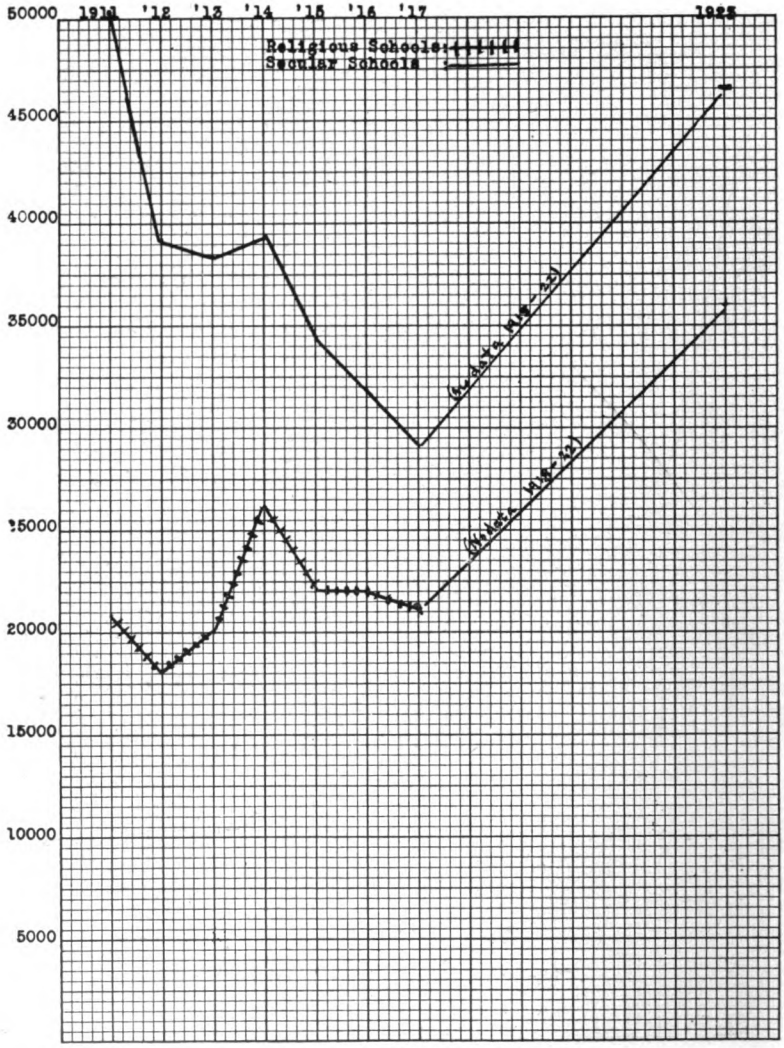

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Fig.27 Enrollment, Boys and Girls in Secular and Religious Schools

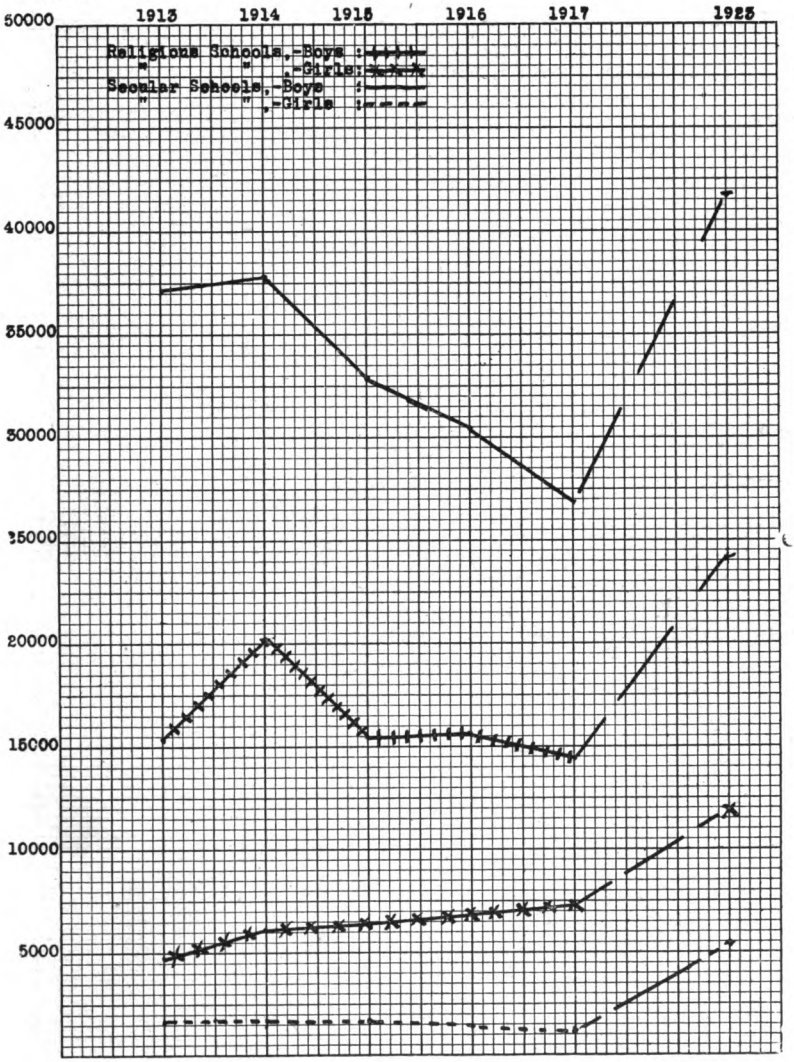

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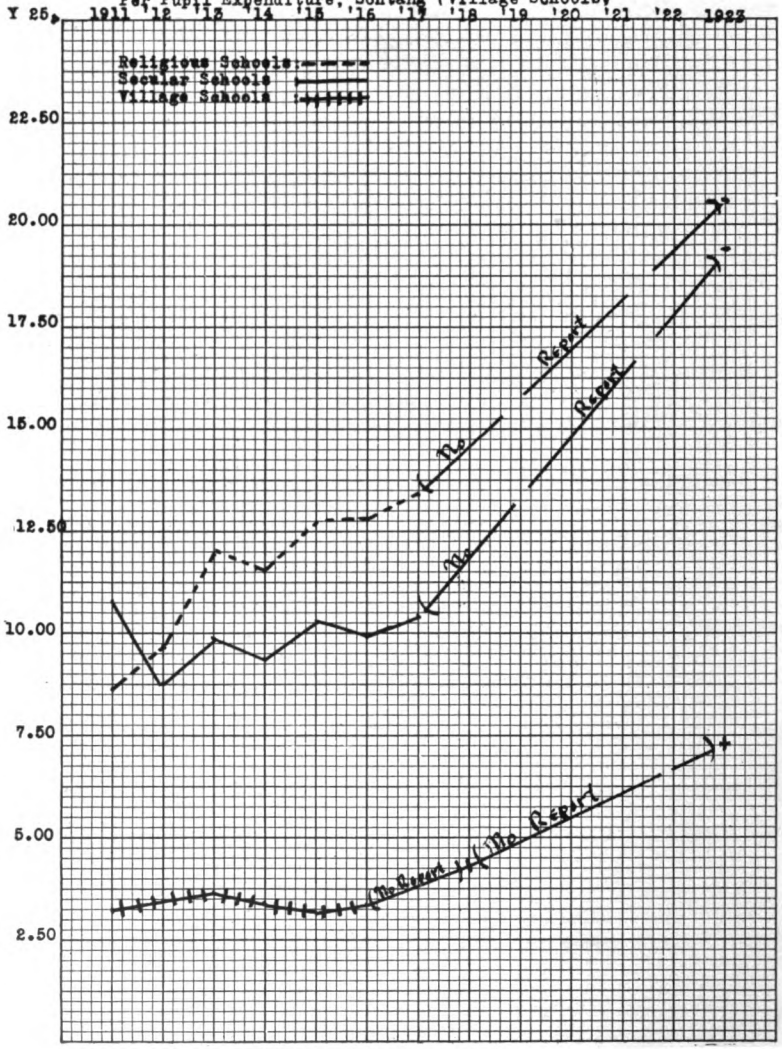
Fig. 28 Per Pupil Expenditure "Various" Religious & Secular Schools
Per Pupil Expenditure, "Sohtang" (Village Schools)



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show the reader that so far from passing out of existence it has, on the contrary, shown a very remarkable growth. This is partly due to the classification of what were formerly listed as schools under this heading and partly to the fact that the greater freedom allowed to the Sohtang has encouraged the opening under this title of such little schools as we described in a former section. Despite this relative freedom from restrictions the opening of new "Sohtang" on purely old-fashioned lines is much discouraged, and it is probable that practically all the village schools opened since 1911 as well as a large number of the pre-existent schools have adopted some modern features. The Korean vernacular script, Japanese and arithmetic are the most common additions to the curriculum with sometimes a little of geography and more rarely history. The younger teachers are more and more attending the provincial normal classes, and parents and teachers are making the adaptations demanded by the times.[10] A part of this re-

Statistics of Village Schools (Sohtang) in Korea 1911-1923

	Year	Sohtang	Teachers	Boys	Girls	Total	Expenses	Cost per Pupil
x	1911	16,540	16,711	141,034	570	141,604	Y 466,214	Y 3.25
	1912	18,234	18,435	168,728	349	169,077	591,476	3.49
	1913	20,468	20,897	195,298	391	195,689	706,724	3.61
	1914	21,358	21,570	203,864	297	204,161	687,961	3.37
	1915	23,441	23,674	229,028	522	229,550	734,207	3.19
	1916	25,486	25,831	258,618	917	259,535	864,504	3.33
	1917							
	1918	24,294	24,520	264,023	812	264,835	1,148,516	4.33
	1919							
†	1920	24,030				275,920		
†	1921	25,492				292,625		
	1922							
*	1923	21,057	21,699	275,952	4,910	280,862	2,044,405	7.27

x 1911-1916 & 1918, Manual of Education in Chosen 1920, p. 97.

† Report of Reforms and Progress in Chosen 1920-21, 1921-22 Statistics.

* Report of Schools in Chosen Bureau of Education, Govt. Gen. of Chosen, pp. 71, 72 published 1924 (in Japanese).

[10] The above is not to be taken to mean that the old-fashioned schools have been entirely and miraculously transformed but that the tendency to change is very marked. There are still many "sohtang" which differ only slightly from those of 100 years ago.

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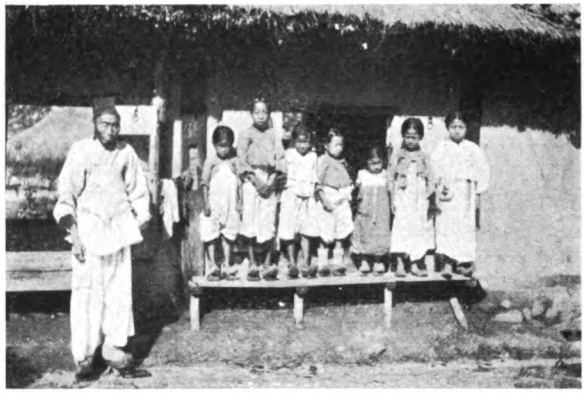

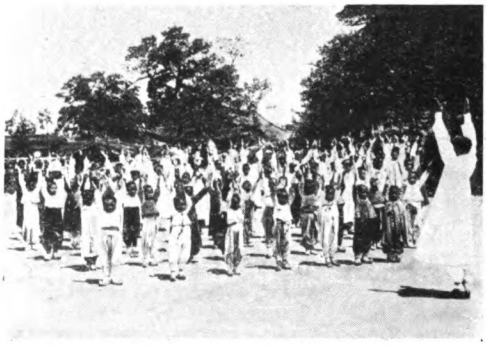

TYPES OF CHURCH ELEMENTARY SCHOOLS

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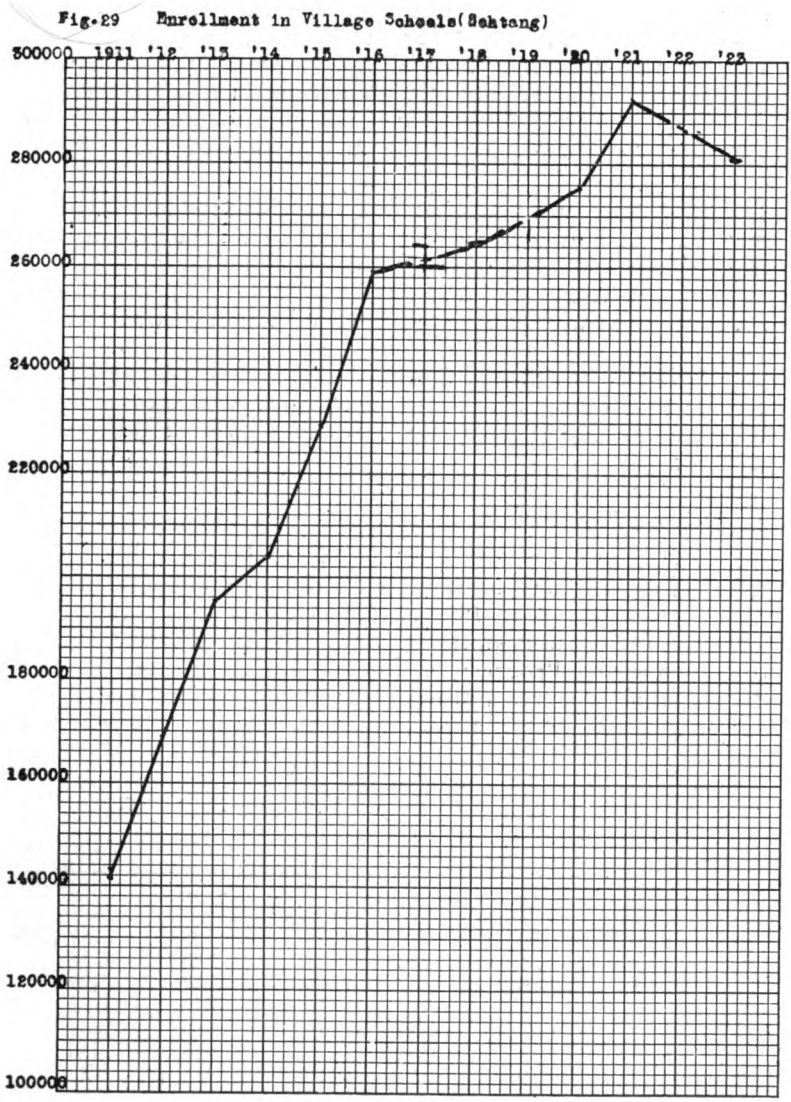

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markable change is in the number of girls enrolled. We are unfortunately unable to trace the increase between 1918 and 1923, but the difference is startling in view of the conservatism of these old-fashioned schools. The figures for 1923 are given in full in the appendix for the benefit of workers in Korea who may be interested in the distribution of these schools and scholars in the several provinces.

Perhaps the large place which the village schools still fill may be better understood in the light of the facts that while there is an estimated school population of over four millions in Korea there are as yet only 1,008 public and private common schools with an enrollment of slightly over 317,000 pupils. Since so small a proportion of the possible school population is in school it seems likely that for some time to come the Sohtang will continue to furnish all the education which a large portion of the boys and girls of the country will get.

c. Private Common Schools.

Satisfactory information on private common schools from the time of the protectorate down to the new educational ordinance or from 1907 to 1922 is almost entirely lacking. From 1907 to 1917 certain statistics were published in the Reports of Reforms and Progress in Chosen, but after that time they do not appear in recognizable form till 1923. These figures for 1908-1917, inclusive, are given herewith. The effect of

Private Common Schools in Korea 1908-1917.[11]

	No. of Schools	No. of Teachers	Pupils Boys	Girls	Total
1908	48	83	2529	——	2529
1909	44	112	2855	——	2855
1910	72	205	5011	128	5139
1911	74	212	4477	260	4737
1912	24	114	1744	725	2499
1913	20	97	1330	442	1772
1914	20	91	1528	306	1834
1915	17	84	1122	314	1436
1916	19	77	1305	184	1489
1917	24	101	1786	266	2052

[11] Report of Reforms and Progress in Chosen, 1907-08 to 1916-17.

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the Ordinance of 1911 is plainly visible in the sudden drop from seventy-four to twenty-four schools in the reports for 1912, with a still further drop in 1913. It is also probable that the Regulations for Private Schools of 1915 had something to do with the falling ofi at that time of some 400 students and the closing of three schools. The expenditure for these schools is not given, and the reports tell us little of interest or value, and from 1917 even this information is not published.

Fortunately we have somewhat fuller information for 1923 furnished in the "Report of Schools in Chosen" to which frequent reference has been made. The report is up to May 1, 1923, and shows forty-nine private common schools with 271 teachers and an enrollment of 8,626 boys and 3,005 girls or a total of 11,631. The current expenses for 1923 are given as Yen 199,812 or Yen 17.18 per pupil. This includes the fifth and sixth grades, which are required under the new ordinance, but which in practice have not as yet been added in all schools. It is therefore not surprising that there are only 860 pupils in these two grades, with 1,735 in the fourth, 2,486 in the third, 3,327 in the second and 3,223 in the first grade. In addition to the current expense an "extraordinary" expenditure of Yen 141,751 is reported which in most cases indicates the expenditures for equipment necessary under the higher standards of the present ordinance and for the two additional grades.

d. Secondary, Higher and Other Private Schools.

We have already stated the impossibility of securing definite information as to the number of secular private schools doing secondary work, but not recognized as "Higher Common Schools." Indulgence in further guessing would place the number at about fifty as a maximum, but in a total estimate of Korean private education they must be taken as included in the government figures on "various" private schools. For the recognized schools we have the recently published government statistics for 1923. Rather than attempt separate sections for secondary and higher schools we have tabulated the figures for all private schools of these grades for Koreans. These include, of course, such mission schools as are recognized, both secondary and higher. The three private colleges which are listed are the Chosen Christian College, the Sever-

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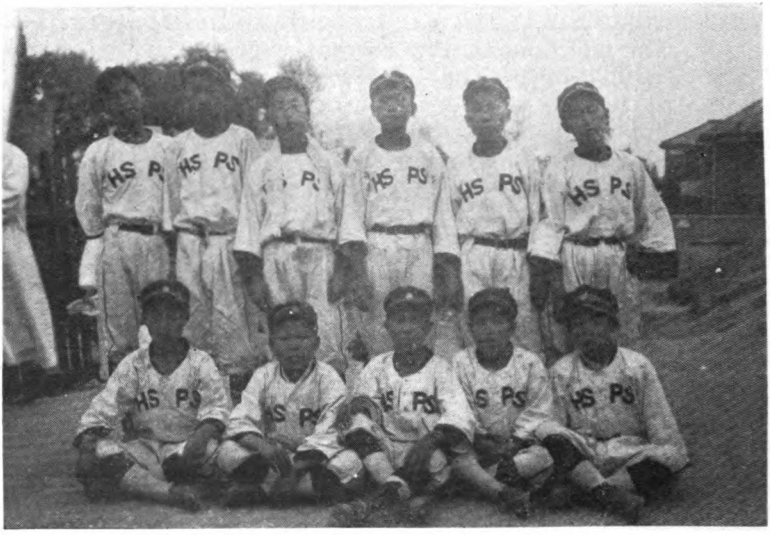

ELEMENTARY EDUCATION
Rural Church Elementary School, Sariwon
Junior Champions of Seoul, West Gate
Christian Common School, Seoul

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ance Union Medical College and a native college located in Seoul and known as the Posung Law College. The Ewha College, the Pyengyang Union Christian College, and the Nurses' Training School are all included in the list of various schools.[12] The seminaries and purely religious schools are not reported by the government at all.

The appendix to the same report also lists thirty-seven private kindergartens for Koreans with 1,277 boys and 1,076 girls enrolled with a current expenditure of Yen 45,073, or an expense per child of Yen 19.15.

Recognized Secondary and Higher Private Schools in Korea, 1923.

Type	No. of Schools	No. of Tchrs.	Boys	Girls	Total	Expenses	Cost per Pupil
Higher						Yen	Yen
Common	8	174	4,657		4,657	318,811	68.45
Girls							
High.Com.	5	59		880	880	160,051	181.87
Commercial	3	43	366		366	88,433	
Jap. Pupils			(276)		(276)		x137.74
Colleges	3	69	445		445	140,544	315.60
Total	19	345	5,468	880	6,528	Y607,839	

3. Summary of Korean Private Education (Government Statistics).

We are now in a position to tabulate the data dealt with in the preceding sections and find the total pupils and expenditure in private education in Korea.

Totals for all Private Education in Korea (1923).

Type	No. of Schools	Pupils Boys	Girls	Totals	Expenses	Cost per Pupil
Sohtang	21,057	275952	4910	280,862	Y2,044,405	Y 7.27
Various	649	65872	17345	83,217	1,675,025	20.13
Kindgns	37	1277	1076	2,353	45,073	19.15
Common	49	8626	3005	11,631	199,812	17.18
H. Common	8	4657		4,657	318,811	68.45
H. C. Girls	5		880	880	160,051	181.87
Com'cial	3	366		366	88 433	137.74
Colleges	3	445		445	140,544	315.60
	21,811	357195	27216	384,411	Y4,672,154	Y12.15

x (The per-pupil cost is based on the total number of Japanese and Korean students, though the Japanese students have not been included in the other totals.)

[12] This report (1923) was published before Ewha & Pyengyang were recognized.

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This table shows almost 400,000 boys and girls in the sohtang and other private schools in Korea and gives Yen 4,672,-154 as the government's estimate of the yearly expenditure in private education in Korea from which we get Yen 12.15 as the average per-pupil cost for all types of schools from "sohtang" to college. To merely transform these figures into dollars and cents would give the American reader no idea of the real value of this sum of money in Korea. The simplest interpretation is in terms of daily earnings. The average wage rate in Korea is roughly one-eighth that in the United States,[13] and if we multiply these figures by eight before changing them into dollars we shall come much closer to a representation of an equivalent sum in America. Such a procedure would give us a per-pupil expenditure of $48.60 in terms of earnings in America. This is $7.70 more than average annual per-pupil cost for current expenses in the public elementary and secondary schools of the United States for 1920, and more than the per-pupil cost in such schools for twenty of the states of the union.[14] In the same way the figure of Yen 4,672,154 is more fairly represented by approximately $18,688,-000. Such a basis of comparison is subject to several criticisms, but is certainly more nearly correct than the mere statement in dollars without regard to difference of earning power in the two countries.

In addition to the direct education of the private schools there have sprung up several more informal agencies of general education which are significant of the attitude of the people and of their social development.

4. Women's Educational Associations.

A small but interesting movement is represented by what is known as the "Korean Women's Educational Association." This is a society of women aiming at bringing to their sisters such elementary education as will help them to meet the changing conditions of present day life in the peninsula. As yet its work has been largely confined to the city of Seoul where evening classes are held at one or more centers with instruction in the three "R's," in domestic economy, care of

[13] See p. 95 for wage rate six trades in Korea for 1922.

[14] "Statistical Survey of Education 1919-20," p. 23. U. S. Bureau of Educ., Bulletin, 1923, No. 16.

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children, hygiene, etc. Most of the leaders are Christian young women who are voluntarily giving their services to the work. Their financial backing is small and there are many difficulties in their way. Whether the Association has the growth which it seems to deserve or whether its career be short-lived the movement is significant when we think of the position of women in Korea within the past decade and even today in many regions of the country. A few branches of this society, or similar societies to it, have been organized in different parts of Korea with evening classes for women, sewing schools, and kindergartens as main lines of work.

5. Y. W. C. A.

Equally significant from the point of view of woman's awakening and realization of her responsibilities in education is the Korean Y. W. C. A. This was organized in June, 1922, at a conference to which invitations were issued by a small group of educated women in Seoul. Sixty-five representative women from all parts of Korea attended and became the charter members of the society. A second summer conference was held in 1923 by which time five city and eleven school branches had been established with a total membership of over 2,000. In the fall of 1924 a representative of this Association was sent to the United States and is now taking special training at the Y. W. C. A. school in New York to fit herself for the position of Association Secretary in Korea. The program of the society is three-fold, first, a publication to be both religious and educational; second, education and work against the drink evil, and third, education as part of a campaign against licensed prostitution. Night classes for women are also conducted by some of the branches. The local society in Seoul is establishing a boarding house and bath house for out of town women as well as carrying on religious work. It is probably difficult for the resident of the Occident to realize the significance and importance of the initiation of such work by women in the Orient.[15]

6. Young Men's Associations.

A movement among the men which dates back several years is the organization of Young Men's Associations in a

[15] Mrs. K. K. Lee, Brief History of the Korean Y. W. C. A., Korea Mission Field, Nov. 1923.

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large number of the towns and cities of the country. It is more or less of an unknown factor, and while there is a sort of central organization, it appears to be weak and the branch associations are more like distinct societies than parts of a unified whole. In some quarters the whole movement is regarded as purely political, and still others regard the associations as mere social clubs lacking the restraints of Christianity or any religion, and more evil than good. This is partly due to the fact that each group is so independent of all the rest. In some places distinctly educational or social welfare programs have been more or less seriously taken up, while in others the charges that the association is a club furnishing an opportunity for license and carousal seems too true. In our much-organized society, with its countless lodges, and clubs and associations of every conceivable sort these simple associations seem of little import. But in Korea their very organization and development on native initiative is a sign of the times, and once organized and functioning they have untold potentialities in the direct and indirect education of the people.

Partly in connection with these "clubs" and partly distinct from them a number of athletic clubs and associations have sprung up, with a sort of committee for the promotion of athletics, having its headquarters in Seoul. These have done much toward the promotion of the play side of life, the concrete values of which are now being more fully realized in education. Baseball and track, the latter in a rather unorganized way have played the largest part in this development, but tennis, basketball, volley ball, skating, "soccer" and other games are also sharing in this form of education.

The casual tourist and at times even the more careful observer sees so much that needs to be done that the progress which has already been made seems small by comparison. As a matter of fact, the record of the past forty years in education is startling even in its mere numbers and totals. When, however, we see the significance of the transformation of the "sohtang," the existence of some hundreds of native private schools, of the fact that close to 30,000 girls and young women are in these schools, and the import of the attempt by young Korean men and women to meet some of their responsibilities through social organizations, the road to be traveled in its turn seems shorter.

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CHAPTER IX.

V. GOVERNMENT EDUCATION SINCE 1910.

A. Educational Policy.

A glance at the brief outline of political history will remind the reader that in 1905 Japan declared a protectorate over Korea, followed in 1910, by formal annexation of the country. It is possible, therefore, that this section should have been dated as "since 1905" rather than since 1910. We shall mention briefly these five years, but they form an intermission, between the ringing down of the curtain on the work of the old Korean government and the opening of the policy of the new rulers, rather than a separate period. During these years the government under the advice of the Japanese Residency-General undertook and carried out various reforms in organization and administration of education. According to the government's own account:

> "The educational policy as pursued by the Korean government under the guidance of the Residency-General laid the greatest stress on the spread of common education. Next to it industrial education was encouraged. Normal education along certain lines was also taken in hand. Thus in 1906 when the former educational system was thoroughly reformed, ordinances as well as detailed regulations for the establishment of Common School, Normal School, Higher School, Foreign Language School, Girls' Higher School and Industrial School were issued as was also subsequently the Ordinance for Private Schools.[1] By virtue of this reform, government and public common schools were founded one after another in Seoul and other provincial capitals and important centers. In Seoul a school for the study of Chinese classics, Law School, Normal School, Higher School, Foreign Language School, and Girls' Higher School were established at gov-

[1] Ordinance No. 62 Imperial Korean Government, Aug. 26, 1908.

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ernment expense, and in Pyengyang a Government Girls' Higher School, while at Fusan, Chemulpo and a few other places of importance, Public Industrial Schools were founded." [2]

The possible attitude of the Residency-General toward religion and toward the educational work conducted by religious bodies was felt to be a matter of grave concern by the missionaries in Korea. The United States Consul, therefore, took the matter up with the Japanese officials at the request of a committee of the General Council of Missions. In February 1909 the committee received from the Consul a reply giving such positive assurances from the Residency-General and the Korean government as to allay all their anxiety on the question. The letter is quoted in part below:

"I am now able to convey to your committee the positive assurance of the Director of the Department of Foreign Affairs of the Residency-General that 'the freedom of Christian religious teaching in mission schools will not be interfered with in any manner under the proposed registration of these schools in accordance with Korean government regulations.' I am further assured that the Korean government is disposed to afford every possible facility to Christian educational work without discrimination of any nature or form and that they (the Korean authorities) have requested the Department of Foreign Affairs of the Residency-General to assure me that the said schools will enjoy all privileges on exactly the same footing as other private schools." [3]

It should be remembered that this period was one of political disturbance and agitation. Annexation was feared and expected. The student class in all countries is the most responsive to such agitations, and it was fully understood that the policy of these five years was a mere foreshadowing of what was to come. The insistence on Common School and industrial education to the exclusion of higher branches was taken as an aspersion upon the intellectural ability of the people and this was added to the other misunderstandings and grievances of Korea against Japan.

[2] Manual of Education of Koreans (1913) p. 1.
[3] Min. General Council of Missions, 1909.

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In 1910 came the final political act of annexation ending the independent life of one of the oldest of the nations. It was carried out amidst considerable disturbance in various parts of the peninsula. Neither with the rights and wrongs of the case nor with the history of these events are we concerned here. The interested reader may find a Korean point of view recorded in "The Case of Korea," by Henry Chung, and the impressions of an English newspaper man in "Korea's Fight for Freedom," by F. A. MacKenzie.

1. The Educational Ordinance of 1911.

Just a year after annexation Imperial Ordinance, No. 229, known as the "Chosen Educational Ordinance" was enacted on August 23, 1911, and published on the following day in the official gazette. This was followed in October by the promulgation of the special regulations for the various types and grades of schools. The general plan of the ordinance is found in its first chapter and is as follows:

"Article I. Education for Koreans in Chosen shall be in accordance with this ordinance.

"Article II. The essential principles of education in Chosen shall be the making of loyal and good subjects by giving instruction on the basis of the Imperial Rescript concerning education.

"Article III. Education in Chosen shall be adapted to the need of the times and the condition of the people.

"Article IV. Education in Chosen is roughly classified into three kinds, i. e., common, industrial and special education.

"Article V. Common education shall aim at imparting common knowledge and art, special attention being paid to the engendering of national characteristics and the spread of the national language.

"Article VI. Industrial education shall aim at imparting knowledge and art concerning agriculture, commerce, technical industry and so forth.

"Article VII. Special education shall aim at imparting knowledge and art of higher branches of science and art." [4]

[4] Manual of Education of Koreans (1913) pp. 8-9.

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The policy of the government as stated in this ordinance meant to all Koreans three things against all three of which they mentally rebelled. First, separate and different education for Koreans in Korea and Japanese in Korea. (Article I and the special regulations on Education of Japanese in Korea.) Second, the frank and rather bald statement that the chief object of the education offered was the making of loyal citizens of Japan; third, that education in Chosen (Korea) was to be adapted to the backward conditions and low mentality of the people.

It is plain that granted that the Japanese had the best will in the world, as regards these three points, they were in a very difficult position. It is quite probable that the proposition to educate Japanese and Koreans together would have met with as violent opposition as the decision to separate them. The government also claimed that they had not the funds to inaugurate two co-ordinate systems of education. As to the second point it seems that a more favorable impression might have been made had the object of education been hidden in a more graceful and generalized phraseology. It was naturally offensive to almost the whole population and certainly to that section most concerned with education. On the other hand, the government could hardly be expected to set up a system of education for any other purpose than that stated. The definition of "good," of "loyal" and the use of the word "subject" instead of citizen may be different from the usage in America, but the idea of education for the purpose of citizen building is the same. As to the third part of the educational policy there were several reasons which might be advanced to justify its application. The most basic lies in the theories which have gradually lead American elementary and secondary education away from the position of preparatory work for higher abstract training to an education which is supposed to be more functional in life activities. This was supplemented by the fact that in Korea it was natural to feel that education in the elements was more important than abstract higher education. Still another factor was in all probability the matter of cost, though this was not officially stated. It can be seen that material is not entirely lacking for the defense of the fundamental policy.

The Korean, however, protested that there was no oppor-

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tunity or even plan for the gifted individual and that the policy was one of exclusion rather than selection of the fit. In addition he pointed out that whereas in Japan, and for Japanese in Korea six years of common schooling was offered, the ordinance for Koreans specified that "the period of study for a common school *shall be four years but may be shortened to three years in consideration of local conditions.*" Similarly for the Higher Common School, the term in schools for Japanese was five years and that for Koreans four, with a four-year course in the special schools (to be established in the future). This gave to the Korean boy who went through the system as it was planned a total of twelve years as against either fifteen or seventeen in Japan. Again, in explaining the ordinance many Japanese, both in public speech and in the printed press stated that the Koreans were "an inferior race," "on a par with the Ainu and the wild tribes of Formosa," etc., etc. Such tactless utterances deeply wounded and angered many Koreans and rightly or wrongly were taken as representing the viewpoint of the government. Again, in the reorganization of administration after annexation the former Department of Education, co-ordinate with the other departments of state, was abolished and educational affairs carried on through an Educational Bureau, under the Department of Internal Affairs. While this may well have simply been for administrative convenience it was taken as further evidence of lack of regard for the education of Koreans.

In its application to the pre-existing private schools the policy seemed to be one of "watchful waiting" in that the bodies responsible for the mission schools were politely thanked for their efforts and no direct steps were taken against these schools. At the same time the opinion in which they were regarded is shown by Count Terauchi's fear lest their graduates be so many "thousands of little Americans," and they were warned that full Common and Higher Common Schools "shall not be permitted to give education concerning religion, or to hold ceremonies relating to the same.." [5] Moreover, it is regretfully noted that some schools "are using inadequate text books, or teaching unfit subjects of study," and the schools are told that if they fail to conform to the provisions of the

[5] Memo. concerning enforcement of Chosen Educational Ordinance Nov. 1st, 1911, Section VI.

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ordinance and the "principle of education of Japanese Empire" their existence cannot be permitted. It is not surprising that an old soldier like Count Terauchi should have seen American political agents in the missionaries and bluntly said so. There are many even in Christian America who are convinced that there is always some ulterior motive behind every altruistic action. To many Japanese the idea that the missionary is in Korea (or anywhere else) for purely religious or altruistic purposes is past belief. If the object is not personal gain it must be national glory, hence, etc. .

The warning against "inadequate text books and subjects unfit to be taught" is one to which, in theory, no one could take exception. In practice, however, it was often found that the local officials' interpretations of the provisions or their judgment as to relative adequacy and fitness were not only annoying but ridiculous. English readers with any of the "hero-stories" derived from patriotic sources were barred as containing "seditious" material, and the most innocent passage was likely to yield up some hidden treason under the suspicious scrutiny of the inspector. In the study of world history that of the United States was to be skimmed over very lightly and a high government official confided to Dr. Underwood that he considered "English history to be almost as bad." For similar reasons garbled "histories" of the ancient relations of Japan and Korea were issued to the schools by the Educational Bureau of the Department of Internal Affairs. At the same time another bureau of the same department was carrying on, with justifiable pride, most valuable research into ancient Korean remains which every day tended to more and more contradict the school "histories," which this same department was running through the press. Doubtless many such inconsistencies and ridiculous and tactless blunders may have been due to short-sighted and over-zealous under-officials, but it can hardly be denied that as a whole, they were a reflection of the militaristic policy of the administration.

Such annoyances and misunderstandings as the above might well be regarded as part of the process of education, to be met with a good-natured smile and sincere efforts to smooth out difficulties by whole-hearted co-operation in the work of improving conditions. Indeed, while many "cases" arose

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from these causes, such was in general the spirit with which the foreign educators met the Educational Ordinance of 1911. When the Government-General touched on the question of religious instruction, however, there were matters which were regarded by many not as questions of opinion, but of "conscience," and which as such did not permit of casual acquiescence.

2. Revision of Regulations for Private Schools in 1915.

We have already quoted a passage from Sec. 6 of the "Memorandum Concerning the Enforcement of the Chosen Educational Ordinance," in which it is definitely stated that Common, Higher Common, etc., schools "shall not give education concerning religion or hold ceremonies relating to the the same." The same section specified that this applied to "a school the curriculum of which is determined by the regulations," and, as a natural corollary, added that "it shall not be applied to a private school the curriculum of which is not specially determined by the regulations, such as a religious school for instance, or any other private school than Common School, High School, Girls' High School, and Industrial School." Inasmuch as these are all specific names denoting schools of a grade recognized and regulated by the government it was understood that so long as the schools established by the missions did not attempt to secure the right to use these titles they were safe in carrying on religious instruction. Reliance was also placed in the positive assurance given by the Residency-General in 1909, to which reference has been made. In 1915 the government described its policy from 1911-1915 as follows:

> "Nevertheless as government and public schools and other educational institutions were still insufficient, the adoption of any measure likely to cause radical changes in these private schools was avoided. Accordingly, no regulations relating to the curricula and subjects of study were enforced, but it was planned to introduce improvement into them by a gradual process."

By 1915, however, the Government-General deemed that the time was ripe for the next step in the consummation of

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their policy, and on March 24th of that year, "Revisions in Regulations for Private Schools" were promulgated as Ordinance No. 24 of the Government-General of Chosen. It is not necessary to do more than quote those articles of the revision which particularly affected the schools of the missions:

"Article III, 2. The trustee of a private school giving special instruction shall be a financial juridical person in possession of estates sufficient for its establishment and maintenance.

"Article VI, 2. The subjects of study and their standard in a private school other than a Common School, a Higher Common School, Girls' Higher Common School, an Industrial School or a Special School, but giving common, industrial or special education shall be fixed after the model of the regulations for common schools, higher common schools, girls' higher common schools, industrial schools or special schools.

"In the case of a school coming under the foregoing clause it is not allowed to add any subject of study other than those set forth in the regulations for common schools, higher common schools, girls' higher common schools, industrial schools or special schools."

"Article X, 2. Teachers of a private school giving a common, industrial or special education shall be those well versed in the national language (Japanese), and having scholarly attainments sufficient to teach the subjects in such a school.

"The foregoing provision shall not be applied to teachers teaching, exclusively, a foreign language, the Korean language, Chinese literature, or to teachers of any special art.

"Article XVI. The director of a private school shall annually report to the Governor-General of Chosen during the month of June names of the members of the school faculty, subjects of study taught by them, number of pupils registered, and that of those attending school, according to classes, conditions of graduates, distribution of text books to classes, and accounts as these stand on on the last day of the preceding month.

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Supplementary Rules.

"These regulations shall come into force on and after April 1st of the 4th year of Taisho (1915).

"With regard to teachers of private schools giving elementary education, or teachers giving instruction in any subject other than morals, the national language, history, geography, and physical exercises in private schools giving higher common education, industrial education or special education they shall not be required to conform to the provisions mentioned in Article X, 2, of the foregoing regulations till March 31 of the 9th year of Taisho (1920). Private schools, the establishment of which was permitted before and which exist at the time of the enforcement of these regulations, shall not be required to conform to the provisions mentioned in Article III, 2; Article VI, 2, and Article X, 2, of the foregoing regulations until March 31 of the 14th year of Taisho (1925)." [6]

Taking these article up one by one, Article III, 2, required that such schools as the Chosen Christian College and the Severance Union Medical College secure charters of incorporation, which must be applied for, and might well be denied on one ground or another. The clause "in possession of estate sufficient for its establishment and maintenance" could easily have been used to deny a charter to institutions without endowment and depending on annual grants from the United States.

Article VI, 2, was of course, the chief stumbling block. It extended the government regulations to all schools giving general education and specifically stated that "it is not allowed to add any subject of study other than those set forth in the regulations" as well as automatically bringing it under the clause against teaching of religion and holding of religious ceremonies.

Article X, 2, while not very clear in its statement was intended to require that all teaching be done in the national language. (Japanese).

[6] Ordinance No. 24, Government General of Chosen, Revision of Regulations for Private Schools, March 23, 1915.

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Article XVI, merely brought the schools still more closely under the supervision of the government. The supplementary rules gave to individual teachers five years, and to schools already holding permits ten years of "grace" in which to set their affairs in order and swing into line.

That there should be no misunderstanding as to the intent of the ordinance, whatever might be the interpretations of its specific articles, on the same day (March 24, 1915) Governor-General Terauchi issued Instruction No. 16, to Local Authorities in which the policy was more clearly and fully elaborated.

The religious objections to the revision were complicated by the fact that in Japan Shintoism has been declared, not a religion, but merely a system of state and national ceremonies, a cult of patriotism. There are, therefore, occasions on which ceremonies, which many people (including many thoughtful Japanese) consider essentially religious, are required in all schools. Shintoism still has its shrines, its sacrifices and priests; it performs marriages, presides at funerals, etc., and to the outward eye has all the earmarks of a state religion, but an Official Fiat has declared it is *not a religion*. As in Gilbert and Sullivan's "Pinafore," "He Himself Hath Said It," and hence, debate is at an end. None the less, there are many individuals who find it difficult to allow such a dictum to settle the matter, and both in Japan and Korea it has caused much mental distress and no little trouble.

So far as could be judged at the time, mission and church schools were offered the choice of giving up all Bible teaching, chapel services, prayer at school ceremonies, graduating sermons, etc., etc., or closing their doors altogether at the end of the ten-year period. This was the problem which faced established schools having permits at the time of the promulgation of the ordinance. There were, however, other schools which had been operating for some time, but which had failed to secure their permits, were in process of reorganization, and must secure new permits or were in fact new schools with applications pending. To these a different and more immediate problem was presented. They must organize or reorganize in conformity to the new ruling or close at once. Many elementary schools under native control, both church schools and secular were in this position. Among the mission schools so situated were the Presbyterian Girls' School at

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Syenchun; an elementary school, under the Southern Presbyterian Mission at Soonchun, and the Chosen Christian College, which had just opened and was operating for a limited period on an old permit for higher instruction held by the John D. Wells Training School.

To the best of the writer's knowledge all mission schools in Korea and all the missionaries engaged in educational work felt keenly their responsibilities as evangelistic agencies and as representatives of evangelistic bodies. All had formerly included religious instruction in the curriculum and religious ceremonies in the school exercises and, if allowed any choice, all would have continued so to do. A somewhat similar situation had arisen some years previously in Japan, but the cases were not parallel for there the alternative had been that of retaining religion in the curriculum and foregoing the privilege of recognition and the advantages inherent in such recognition, or of securing the advantages at the price of eliminating religious instruction. It has already been made plain that such a choice was not offered to the schools in Korea. Attempts were made to secure from the Government-General similar treatment to that which had been accorded the schools in Japan. Mr. M. Komatsu, Commissioner of Foreign Affairs, in the Government-General, in reply to an inquiry from one of the mission boards in America made it plain that the administration had no intention of doing anything of the sort. In a letter of November 4, 1915, he said:

> "I often hear that some missionaries in Chosen (Korea) entertain the opinion that the same educational policy as is pursued in Japan should be applied in Chosen, and that the same privilege as extended to mission schools in the mother country be extended to similar institution in the peninsula. This opinion, I do not hesitate to say, emanates from an erroneous conception of condition existing in the two different parts of the country. While as a matter of fact there are in Chosen several hundred mission schools carrying on education of the common school grade, in Japan proper there exist practically no such mission schools, the schools having any connection with the missions there being of the middle school or higher grade. Besides, the number of such schools is less than one can count on the fingers of a hand. In Japan proper

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where educational organs are complete these schools might be left out of account. Nevertheless, the Educational Department does not allow any of these few schools to adopt the name of middle school as long as they include religion in their curriculum. It is only recently that it granted a petition to call Chugaku-bu (middle grade department) what they hitherto called Futsu-bu (intermediate department), but they are not allowed to call it Chugakko (middle school) just as before. The instruction of the Educational Minister that no religion should be taught nor any religious ceremonies be held in schools in which the curriculum as fixed by the government is to be adopted is still in force, and here in Chosen we are simply carrying into effect the principle embodied in that instruction. Only, in Japan proper a school which does not use the appellation of Chugakko (middle school) is not required to exclude religion, but in Chosen *any schools practically giving education of the middle school grade, no matter by whatever name*[7] they are called, are treated in the same way as other middle schools. This measure is taken in order to prevent misrepresentation, and is a step not only theoretically right, but necessary and unavoidable, in view of the prevailing conditions in Chosen."

With this door of escape apparently definitely closed by such official statements as the above the issue was clear-cut and definite. On the one hand, a large number of missionaries felt very strongly that under no circumstances could they afford to have even the appearance of excluding religious instruction from the schools. They believed that such instruction not only was necessary for the training of the Christian leaders for whom the schools were primarily established, but that it was a stamp and mark of their Christian character in the eyes of the community at large, and that the effect of the exclusion of it would be to give a wrong and harmful opinion of their principles in the minds of the non-Christian population. To these, the exclusion of religion constituted a betrayal of trust not only to the religious bodies supporting the mission work but a betrayal of Christ and Christian prin-

[7] Italics by the present writer.

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ciple. In the heat of the feeling those who differed from this stand were openly accused of "betraying Christ" and playing the part of "Judas."

On the other hand, many felt that the very life of the future church depended on the continued existence of the schools for the training and education of strong Christian leaders. These felt that the exclusion of the formal Bible teaching of so many hours per week and the cessation of compulsory chapel would have little effect on the real religious character of a school, providing that those in charge made every effort to maintain Christian standards and ideals in the spirit of the school. Those who took this position saw possibilities for securing such religious instruction as might conserve the proper character and spirit of the schools, in voluntary Bible classes and gatherings after school and outside of the regular program of the institution. In the same letter, which has been quoted, the Commissioner of Foreign Affairs, Mr. Komatsu, said:

> "I may add here a few remarks in order to remove any possible cause for misapprehension of my statement. It is perfectly free for any students of all schools whether governmental or private, to study the Bible outside of the schools under private teachers, or at special institutes such as Sunday schools, seminaries and churches."

It was believed that by such means the religious life of the schools could be conserved, and at the same time, their existence preserved through a formal conformity to the regulations. The possibilities of such means were taken up with government officials and were in the end a cause of further misunderstanding and dispute. For instance, the central officials in Seoul might give assurance that the period of a recess in the school program, from say, 10 a.m. to 11 a.m. would be considered "outside school hours," and that voluntary religious exercises might be held at that time. School X in the provinces would attempt to put this into practice, and the local officials would refuse their consent. At one time, one official would give full assurance that even the school building might be used for such religious exercises, provided only they were not an official part of the school program and curriculum. At another time and place local officials would

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refuse to permit such gatherings anywhere on the school grounds.

The Federal Council of Missions at its annual meeting in 1915 after long discussion of the whole question passed the following "Resolution Re Revised Educational Ordinance":

"As the Revised Educational Ordinance, No. 24, 1915, the Government-General proposes among other changes to exclude religious instruction and religious exercises from all private schools, including some hundreds of schools conducted and founded by Christian churches and missions in Chosen, the Federal Council of Protestant Evangelical Missions feels itself called upon, in view of the interests of its home constituency, the purpose for which alone its members reside in this land, and the objects for which the funds used to maintain these schools are contributed, to affirm that in our judgment the conditions proposed would cripple if not completely close our schools. We would also respectfully request the attention of the authorities to the fact that the proposed ordinance is not in accord with former assurances given by the government on the point of freedom of Bible instruction in Christian schools and the fact that the Japanese system of National Education permits liberty of religious instruction in private schools.

"Therefore, under the provisions of the ten years of grace given to established schools we will continue our schools in the hope that some modification may be granted before that time expires, and we trust that with reference to new schools which come at once under the provisions of the Ordinance, some measure may be provided by which they may operate, at least, on the same conditions as in Japan proper." [8]

While this was the official action all degrees of opinion were held by the individual workers. Some, who believed that such schools as had permits should hold out for religious privileges as long as possible, still felt that for the schools which faced immediate closure, conformity was justifiable. The more extreme party believed that no school should con-

[8] Min. Fourth annual meeting, Federal Council of Missions 1915.

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form under any circumstances; that every school which did so, weakened the case of the non-conformers by showing that some missionaries did not consider it a question of conscience; and that all must stand together on so vital a question. These individuals felt that the "loop-holes" of voluntary chapel during a recess and voluntary Bible classes after school hours were unworthy subterfuges and bordered on "doing in secret that which they were rewarded for not doing"; they also felt that so long as the exercises depended on the interpretation of local officials the schools would be operating under a sword of Damocles, which might fall at any moment.

The division of opinion was, of course, not strictly along denominational lines, but in the main the Methodist missions took the position that the existence of the schools and their efficiency was of greater importance than the retention in the curriculum of formal religious instruction. Following this policy the Pai Chai School early conformed to the revised regulations and became a recognized Higher Common School. A great deal of feeling was aroused by this, the oldest of the mission schools, falling in line with such haste, and denominational lines were greatly deepened by the action and policy. It was followed at varying intervals by several others under the Methodist missions. In all of these schools chapel exercises were held in another building or in a nearby church and voluntary Bible classes arranged for afternoons and evenings. There was nothing "secret" about these circumventions of the law. The government officials both in the central offices and the regular inspectors were perfectly cognizant of what was being done. In most cases they were consulted as to the permissibility of the measures prior to their being taken, and they either openly approved or, as ever in the Orient, "winked" at the proceedings.

The Presbyterians in many cases went to the other extreme. A promising school under the charge of the Southern Presbyterian Mission in Soonchun was closed rather than take out a permit under the new regulations. Similarly the Girls' Academy in Syenchun (Northern Presbyterian), which had an application for a permit pending, closed its doors as an academy and continued as a sort of industrial and household arts home for girls. These were two outstanding instances, but many church primary schools also closed, either on ac-

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count of the religious exclusion article or on account of some of the other provisions by which the standards were raised to a level which they could not reach. The position of the Chosen Christian College, then in process of organization, in respect to the new law, and the means taken to guarantee its fundamental Christian character in the new charter have been dealt with at some length in the account of the college given in an earlier section. Definite assurances as to the permissibility of voluntary chapel exercises before, after or during an interval in the class-room work were received, and there never was a time from the opening of the school when such exercises were not held.

The influence of a mental set or attitude was shown in the controversy over the college in a way that is amusing in retrospect though not so pleasant at the time. The Severance Union Medical College took out a similar charter at the same time, and hence carried on its religious work in the same way and under exactly the same conditions as maintained in the Chosen Christian College, without evoking unpleasant criticism from the missions, and almost without comment. The college, however, on account of the pre-existing dispute was violently attacked for conforming and for a course of action which in the case of the medical college had the assent if not approval of most of the missionaries. Certain denominational papers in America also took the matter up and with the exaggeration of the ill-informed and prejudiced published statements that no religious exercises were ever held, that faculty and students were not allowed to mention the name of Christ, etc., etc., ad nauseam. No amount of evidence or proof to the contrary seemed to weigh in the least with one sheet in particular, and even today when conditions have changed and the policy of the government has been revised, periodic and virulent attacks from the same source are not rare.

Negotiations were begun, and carried even to the Central Educational Department in Japan, to secure some compromise whereby what were felt to be valuable educational institutions might be permitted to continue to exist and still follow the policies as to religion desired by their founders and supporters.

Pending the result of those negotiations and the passing of the ten-year period of grace the situation was as has been

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described, the schools of the Methodist missions coming one after another into line in conformity to the regulations, the schools of the four Presbyterian missions refusing to do so and steadfastly standing for what they deemed religious liberty, with the two large union institutions, for academic and medical education conforming under new charters, which were considered to fully guarantee their Christian character. Meanwhile, of course, the mission schools made such efforts as their finances would permit to bring their schools into conformity with the government regulations in all other respects and show their sincere desire to give a high type of training.

That the government looked forward to the gradual elimination of all mission schools was several times made plain. Quoting again from Mr. Komatsu's official communication, in referring to the fear that the mission school would be forced to close, he says:

> "This view, I should think, originates in an erroneous idea that mission schools, especially those of elementary grade, will continue to flourish for a long time to come, if not permanently. The missionaries, themselves, say that the reason the missions established so many elementary schools in Chosen was the fact that in early days, the former Korean government paid but slight attention to educational work, and they were compelled to undertake, besides the work of religious propagation, educational work in order to fill the gap. Due, however, to the change of times since these days, especially to the measures taken by the Government-General since the annexation to increase the number of public common schools, with the purpose of carrying out the assimilation policy above referred to, special educational organs are gradually giving their place to regular educational organs. In Japan proper many years ago existed some mission schools of the elementary grade, but along with the progress made by the Imperial Government in completing educational system, such schools gradually began to disappear and today none are found existent. A consideration of this fact will show that the undertaking of general educational work by the missions in Chosen is a temporary work of expedience and along with the

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completion of the general educational system, mission schools will gradually decrease in number or lose their raison d'etre. As a matter of fact during the four years since annexation up to 1914, the number of mission schools decreased from 746 to 473, the annual rate of decrease being sixty-eight on an average. Inferring from this fact, it is not quite unlikely that in six or seven years there will be no mission schools in Chosen undertaking common education, as it is the case in Japan proper."

This rather naive assurance that it was unnecessary to worry about the closure of the schools in ten years, since in "six or seven years there will be no mission schools in Chosen," failed to greatly comfort or reassure those in charge of such schools. It indicated very plainly, however, the conception of the state's position in education as held by the administration of that date, a conception for which precedent is not lacking whether one may agree or disagree with its value and correctness.

Such then were the official enactments and policy of the Government-General under the administration of Governor-General Count Terauchi. It was a policy which not only called for the minute supervision and control of private education by the government, but which contemplated the more or less rapid elimination of private schools, and the carrying on of education as a purely state function. This policy of the elimination of private schools was more than an administrative theory. If the reader will glance again at the curves shown in Fig. 25 in which the decrease in the number of private schools in depicted the concrete results may be seen. It will be noted that 1923 is the first year since 1910 that the curve ceases to fall. The rate which was checked slightly from 1912-1914 dips sharply again after the Regulations of 1915, and only begins to flatten out with the new administration in 1919-20. A study of the graph (Fig. 29) on the enrollment in the village schools also shows a marked falling off in rate after 1915 and does not begin to rise sharply again till after 1919. This policy was dictated not only by the conception of education as a purely state function, but in the case of Korea, by the objective of national assimilation through education. The administration seemed to feel that it was

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better to leave the Koreans without schools than to permit them to attend schools which were not under the direct control of the Japanese government. This was felt very keenly by the Koreans and was stated in very dramatic language in the "Grievances of the Korean People," issued by the Organizing Committee of the Independence Movement. Section IV of that document reads as follows:

> "The scheme of education is incomplete and inefficient. There is a determination to limit the knowledge of our students instead of cultivating our intellects. A poisonous hand is plucking up the young trees." [9]

It is possible, that if assimilation be admitted as the sole object of education in Korea, this policy might be justified. Even under those conditions, however, it seems more likely that a real "rapprochement" of the two peoples would have been better advanced had the government assumed in 1910 an attitude similar to that taken by Baron Saito and his advisers in 1920. That it actually was a question of leaving the Koreans without schools, and that the government had nothing to offer in place of those which were abolished, will be plain if the reader will now turn to Fig. 32, where the ratio of schools to population is shown, and to Fig. 31, which gives the numerical increase in government common schools. These show that the marked increase in these schools did not begin till after the Independence movement and the inauguration of the new regime. They also show that despite the great efforts which have been made by the new government the ratio of schools to population is ridiculously low even now. In view of these facts the abolishment of the private schools appears in a different light from that which it would have in a country where adequate public school instruction had been provided.

The Governor-General was himself a military man and a militarist (not always synonymous), and all departments of the government frankly military in their form[10] and adminis-

[9] "Grievances of Korean People" Korea Review Vol. II, No. 7. (Sept. 1919.)

[10] The present government is civil, not military, and consequently all this has been changed.

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tration. School teachers and officials of the Educational Bureau in common with all officials of the Government-General of whatever department wore a military uniform with a dress-sword, often to their own inconvenience and embarrassment. The writer vividly recalls the visit to his father's home of a high official of the Educational Bureau, and his inquiry as soon as he was inside the door as to where he could put "this thing" (referring to his sword) and his sigh of relief as he sank into a chair exclaiming, "I can never talk comfortably till I am rid of that thing." This strict military policy was, of course, even more manifest in other departments than in the Educational Bureau.

When Count Terauchi left his post in Korea to assume the Premiership of the Empire he was succeeded by General Hasegawa, an even more strict militarist than his predecessor. Naturally, therefore, there was no change in policy or loosening of rules and regulations in any department, but, if possible, a tightening all along the line. It is quite possible that not only the symbol of the policy, the sword, but the policy itself may have been distasteful to a number of the men holding positions under these two administrations. It was, in fact, more or less of an open secret, that the Government-General offices on the hill, housed two distinct parties, but so long as the Governor-General himself was so strong an exponent of militarism the more liberal party found little opportunity for the expression of their views and policies. This situation continued without change till 1919.

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CHAPTER X.

3. THE INDEPENDENCE MOVEMENT AND THE NEW ADMINISTRATION.

A number of factors combined to produce the remarkable and country-wide series of demonstrations which occurred in Korea in the spring of 1919. The unrest which spread all over the world after the close of the war in 1918, ideas of nationalism, and self-determination, and a real desire for political independence, all had their part in the unexpected strength shown by the movement. The soil for its growth had been well prepared by the militaristic rule of the preceding ten years, and the major and the minor injustices and annoyances suffered during that time. The outward manifestations of the movement took the form of a Declaration of Independence, a statement of the "Grievances of the Korean People," the establishment of a provisional government in Shanghai, and a series of unarmed demonstrations in almost every town and large village in Korea. That it did not take the more savage form of the Indian Mutiny and involve the massacre of hundreds of isolated Japanese merchants and officials was probably due to the influence of the Christians, many of whom took a leading part in the movement.

As far as the objective of immediate political independence was concerned its fate was certain before the first shout was raised or the first flag waved. All realized that it would be suppressed, but no one dreamed that the gendarmerie and troops would go to the lengths of severity and savagery which were shown. Despite strenuous efforts to keep the news from getting out, much publicity was given to the whole movement and to the government's measures for its repression.[1] Protests

[1] Detailed accounts by eye-witnesses are to be found in "The Korean Situation" Nos. 1 & 2 issued by Committee on Relations with the Orient of the Fed. Council of Churches of Christ in America. So high was the regard of this body for Japan that although the news was received in March it was the end of June before they cabled to Premier Hara "Cannot withhold facts" and late in July before these facts were published..

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and violent criticism from all sides brought the matter forcibly to the attention of the Japanese government. Various bodies in Japan took up the question and it was plain that some action toward reform was necessary. So soon, therefore, as was consistent with the necessary saving of appearances, Governor-General Hasegawa's services were needed in another part of the Empire, and for one reason or another, practically the entire staff of heads of departments and administrative officials were also transferred.

The officer appointed to take General Hasegawa's place was Admiral Baron Saito, who seemed and is, an entirely different type of man. With him as Administrator-General came Dr. Midzuno, a civilian, and new officials in almost every department. Many reforms were initiated, and it was clear that a new policy was to be followed in the government of the country.

The history of the independence movement, the story of its suppression, the fortunes of the Provisional Government, and the political policy of the new administration are not the subject of such a sketch as this. The interpretation of these facts and of the attitude of the Korean people before and since 1919, or an appraisal of the motives of the Governor-General and his staff would be still more out of place. On the one hand, the official attitude of Japan is to disregard the movement as an insignificant outburst, instigated by political agitators and having no relation to the reforms that have been made. On the other side, the extremists among the Koreans minimize or deride the changes that have been made, and see the Cloven Hoof in everything that is done.

Without attempting to read the secret thoughts of either the Koreans or the government officials, the writer finds it necessary to take issue with both of the above points of view on what appear to him to be definite matters of fact. In the first place, whatever may be the official attitude, assumed for purposes of publication, it seems improbable that any thoughtful Japanese would deny that the movement was in large measure the result of gross abuses [2] and that it very dramatically called the attention of Japan to these conditions, and

[2] This is not intended to deny the value of many of the governments activities from 1910 to 1919, but certain phases can hardly be described except in these terms.

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had a large part in bringing about the change of regime and the consequent reforms. Secondly, whatever may remain to be done or whatever reforms and changes individual opinion may deem necessary, the writer cannot concur in any attitude which minimizes the striking and valuable reforms which have already been made. That the schools are still most inadequate, that the police have not become angelic, that the spy system is still in vogue, etc., should not be allowed to make us forget that Baron Saito's government has built more *schools in four years than were built in the whole period from* 1905 *to* 1920, that the educational system has been raised to the level of that in Japan, that a Korean has been appointed as head of the Educational Bureau, and that police and spies, while still active, have taken, from those above them, a far more conciliatory and less irritating attitude. It is quite probable that the above statement will please neither side, but such are the facts as the writer sees them. The trade of prophet, "chancy at best," has recently been so poorly paid as to offer no inducement to either dictate what should be, or foretell what will be, the political future of the peninsula.

4. Preliminary Revision of Educational Regulations.

It was late in 1919 before Baron Saito assumed office, but one of the first things which engaged the attention of the new administration was the necessity for educational reform. Under date of December 1, 1919, the Regulations for High Schools and for Girls' High Schools originally enacted as Ordinance No. 111 in 1911 were revised. By this revision the subjects of study in these schools were somewhat changed and the standards raised. On the same date His Excellency Governor-General Baron Saito issued "Instruction No. 46, to Provincial Governors and Principals Concerned' in explanation of the revision. 'The details of the revision of the curricula for both High Schools and Girls' High Schools need not be dealt with here, but the reform was important as indicative of a change in policy and the Governor-General's "Instruction" gives definite promise of further and more general changes. In the introductory paragraphs of the "Instruction" he says:

> "By Government-General Orders Nos. 187 and 188, revision has been effected to the Regulations for the High

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School as well as for those of the Girls' High School. Accordingly I desire to make explanation of the chief aims of the revision and to show the main points which require special attention in carrying out this revision.

"The Chosen Educational Ordinance now in force was adopted eight years ago, and the authorities have now found it necessary to revise it in a suitable way in view of the rapid progress of the times and the remarkable advance made in the conditions of the people. Investigation has, therefore, been already started there, but as the drafting and instituting of a new ordinance takes more or less time, revision of a temporary nature has been made in the regulations for high school grade, which above all others require amendment without delay, as far as the Educational Ordinance now in force at present allow, taking into special consideration their relation with the educational system of Japan as regards higher schools and also taking care that no inconvenience shall be experienced when the fundamental reform of the education system of Chosen is carried out in the future.' [3]

These revisions, of course, affected only public schools, but were received with keen interest as evidence of change of policy and with the hope that the new Ordinance promised in the passage quoted above would make some change in the regulations concerning private schools. The period of waiting was not long, for on March 1, 1920, the Regulations for Private Schools were revised, and Mr. Shibata, the Director of the Educational Bureau issued a "Statement on the Revision of the Private School Regulations." Again it seems unnecessary to take up the specific articles of the revised regulations, but Mr. Shibata's "statement" dealing with the main points of the revision is of sufficient importance to justify quotation in full:

"The Regulations for Private Schools now in force do not recognize schools other than those for which regulations are provided, so that in case a Common School, a High School or a Special School is privately established, the regulations for a government or public school of the

[3] "Manual of Education in Chosen 1920." Appendix, p. 73.

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kind are applied to it. By the revision introduced, schools other than mentioned will hereafter be recognized. As to subjects of study for such schools no fixed curriculum is provided, but the schools may teach such subjects as have been recognized by the government. The result of the revision introduced is very important, because religion may now be included in the curriculum of a private school. The Government-General of Chosen prohibited in August, 1915, the teaching of religion in schools. In Japan education and religion are separated, and it is the general principle not to permit the teaching of religion in an ordinary school. The principle was extended to Chosen, but, as a matter of fact, a ten-years' grace was granted to those private schools in Chosen teaching religion at the time when the ban mentioned was proclaimed. By the revision introduced any private school may now include religion in its curriculum. It must be remembered, however, that this does not mean any change in the general principle followed by the government for the separation of religion and education.

"A second item of the revision concerns the Japanese language. It has hitherto been required that teachers in schools be those knowing well the Japanese language, and that in all schools, except those of a special nature, all subjects of study must be taught in that language. By the revision introduced, these rules have been modified to a large extent. As hitherto, teachers in private schools are required to be well versed in the Japanese language, but they are not required necessarily to use it in teaching certain subjects. They must use it in schools of elementary and intermediate grade, but they need not do so in teaching technical subjects. The use of Japanese in schools is necessary for fostering national characteristics in the minds of students and pupils, but it is considered that in the teaching of Chinese classics, Korean language and foreign languages, as well as in that of technical subjects, better results may be achieved by not requiring Japanese only to be used. Nevertheless, though the government does not positively ask the faculties of private schools to induce and encourage students and pupils to learn Japanese at all and every opportunity

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> offered, it has by no means given up the desire that they should do so. Finally, by the revision introduced, procedures which have hitherto been rather complicated have been simplified." [4]

This revision assured the existence of those mission schools which had refused to conform to the regulations requiring the exclusion of religion from the curriculum. It made no provision for their recognition as Common Schools and Higher Common Schools, but it made it possible for them practically to continue in operation could they succeed in attracting students under the handicap of a lower standing. Mr. Shibata says, "By the revision introduced schools *other than* those mentioned will hereafter be recognized," and a little later in the "Statement" announces, "this does not mean any change in the principle followed by the government for the separation of religion and education." In other words religion was still to be *excluded from schools recognized as Common Schools, Higher Common Schools, etc.* It was none the less a great gain for the mission schools and marked a very significant change in the attitude and policy of the government toward such schools.

5. The Educational Ordinance of 1922.

The promised New Educational Ordinance was published in February, 1922, the English version appearing in the official organ for the government, the "Seoul Press" on February 7th, 8th, 9th and 11th.[5] The changes and reforms provided were sweeping and notable. Whereas the Educational Ordinance of 1911 provided only three or four years' training in the Common School, four in the Higher Common and three or four in the Special School with no provision for either University Preparatory School or University for Koreans, and a separate and distinct system of schools of higher grade for Japanese, the new Ordinance made the educational system for Koreans equal to that of Japan proper and to the schools for Japanese in Korea. Dr. Midzuno, the Administrative Superintendent, issued a statement on the Ordinance a translation of which was published in the Seoul Press for February 9,

[4] "Manual of Education in Chosen, 1920," Appendix, pp. 112-113.
[5] This Ordinance is given in full in the Appendix.

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1922. In view of the educational importance of the Ordinanee parts of this statement are quoted below:

"The new Educational Ordinance just promulgated will hereafter cause education in Chosen to be provided for under the same system holding in the mother country, and marks a new epoch in the educational history of the peninsula. The Educational Ordinance now in force being instituted not long after annexation was effected made a point of being plain and practical in consideration of the standard of popular civilization then obtaining, and it was a fact that the Ordinance was well adapted to the conditions of the country and helped on the progress of civilization in no small measure.

"So-called modern education was introduced into Chosen in 1894 or 1895, but the system followed, was subject to frequent changes, so that little was accomplished till the Educational Ordinance now in force was promulgated. That Ordinance was most successfully enforced, and the results so far witnessed are remarkable.. The past ten years, however, have thrown it out of date, and the progress of society in the interval has been so great that revision of it was absolutely necessary to make it fit the times.

"On assuming his present position in 1919 Baron Saito, the Governor-General, recognized the urgent need of revising the educational system and lost no time in ordering the Educational Bureau to start investigations. In view of the gravity of the matter, His Excellency, then organized an extraordinary Educational Investigation Committee, composed of intellectual Japanese and Koreans, both official and private. The committee met twice in 1921 and its resolutions provided the data for the new Educational Ordinance.

"The new educational system being based on the august decree of His Imperial Majesty requiring absolute impartiality aims at the elimination of all discrimination and is the same as that of the mother country in principle. A cardinal feature of the new ordinance is that while the old one was an institution exclusively for Koreans, no racial distinction is provided for, and the

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education of all people in Chosen is governed by it.

"As it is, however, Chosen is inhabited by people making daily use of the national language and by those who do not. The customs and manners of these two sets of subjects are not quite the same. These facts make it improper to enforce in its entirety unified system as regards primary education and co-educate the two sets of people in one and the same class room. For this special reason so far as primary education goes, those usually speaking the national language will be accommodated in a Primary School, Middle School, or Girls' High School, while those not usually speaking the national language will be admitted as a rule to a Common School, Higher Common School, or Girls' Higher Common School with a proviso that those standing in certain peculiar circumstances may be admitted to the school of the other group. Though their appelations are different, the schools of the two groups are identical in the accommodation, and rules common to both obtain in regard to entrance qualifications, course of study, curriculum and advancement to a higher school.

"In the new educational system the standard of qualification for entrance to various schools, the course of study and their curricula have generally been raised. Again the new ordinance provides for university and normal education. Commercial and industrial education as well as professional and university education will be governed by absolutely the same rules as those in the mother country. As for normal education, a new common system for Japanese and Korean scholars has been established with the object of adapting it to conditions in this land." [6]

In the writer's opinion there is no doubt that Dr. Midzuno was quite right when he said that the ordinance marks a new epoch in the educational history of the peninsula." For the first time Korea had a real plan for a system of education which might be called at all adequate. Of course, in the Spring of 1922 and even now it is still to a large extent on paper. Practical steps toward raising the standards of the

[6] Seoul Press, February 9th, 1922.

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existing Common, Higher Common, Special and other schools were taken at once and other moves looking to the putting of the ordinance into operation as speedily as possible were accomplished.

6. The Governor-General's Ruling on Private Schools.

In regard to the attitude and relations of the government to private education another important step remained. By the Revision of the Regulations for Private Schools in 1920, the government consented to permit the existence of "schools other than Common Schools, Higher Common Schools, etc." It was found, however, that the failure to receive the recognition implied in the use of these names was a great handicap. Graduates of such schools lacked the standing of graduates of the recognized Common and Higher Common Schools and found a marked comparative difficulty in securing employment. If all other requirements were fully up to the standard of the government regulations, and if the educational products were really as efficient as those from other schools it seemed unfair that the mere use of the Bible as a text book and the holding of certain religious ceremonies should so disbar the graduates from the position in society to which they would otherwise be entitled. This condition naturally cut down the number of students applying for admission and placed the mission schools to a large extent in the position of taking, not the pick, but the leavings of the prospective student body each year. Article XXVI of the Educational Ordinance of 1922 reads:

> "With regard to a private school, a school for particular education and all other educational undertakings, the Governor-General of Chosen is invested with discretionary powers in such matters as are not provided for in this Ordinance."

Relying on the liberal attitude of the Government-General and of His Excellency Baron Saito, himself, and on the powers with which he was thus invested, the Educational Committee of the Seoul Station of the Presbyterian Mission began negotiations with Mr. Shibata of the Educational Bureau as to some means of removing the disabilities still resting on schools including religious education. On the Mission side these were carried on by Dr. O. R. Avison and

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Mr. R. C. Coen, the latter, the Acting Principal of the Presbyterian High School in Seoul; later, on the return from America of Mr. Koons, the Principal, he took Mr. Coen's place in the negotiations with the government. There seemed at first little hope that a satisfactory arrangement could be reached, but, after some months of consideration, in April, 1923, Governor-General Saito sent for Dr. Avison and Mr. Koons and announced to them that the government was ready to recognize a third-class of schools, to be "designated" as equivalent to Common and Higher Common schools. Such designation might be given provided that faculty, equipment, course, and all other requirements were equal to the required standards, regardless of whether religion was included in the curriculum or not.

This ruling on the part of His Excellency the Governor-General is rightly considered as a very great concession to the missions. It removes entirely the conscientious objection which was said to be the chief obstacle in the path of conformity to government standards. The burden of responsibility now rests on the missions, or more correctly, on the bodies supporting the mission work. The action is furthermore significant of the changed attitude of the authorities, not only as regards religion, but toward private education in general. The revision of regulations together with this rulings in effect are a declaration that the government will permit schools which are not recognized to exist even though teaching religion, and that any such schools which come up to the mark set by the government will not be disbarred on account of religion from proper recognition of their work. It thus shows a more liberal, and at the same time, a broader view of the whole educational situation by admitting that so long as some 3,000,000 out of 4,000,00 children are not in school at all and almost 300,000 have to content themselves with the "Sohtang" there is room for private as well as public educational institutions.

Mr. Koons had been gradually strengthening the standing of his school in equipment and faculty for some years in the hope of such an opportunity as this. Every effort was put forth to fulfill such minor requirements as remained unmet and within eight or nine months of the announcement of the Governor-General's ruling the John D. Wells school was "designated"

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as equal to a Higher Common School. The Presbyterian Woman's Academy in Seoul has also made application, and according to last reports lacked only a few hundreds of dollars in equipment of meeting all required standards necessary for this recognition. It is probable that these will be met and this school also become a "designated Higher Common School." While there are some individuals and schools who are inclined to claim that the unrecognized school "is just as good" as the recognized, and who ask if recognition is worth what it costs, most missions, and missionaries feel decidedly that if the schools are to serve the purposes for which they were founded they must be brought to a degree of efficiency that will secure the approval of the government in the form of designation.

There has been such confusion about the regulations for private schools, and so varied a usage in the terminology with respect to the different classes of schools that it seems best to insert at this point a statement as to the government classification at present. The educational authorities now list four classes of private schools in Korea:

1. Common and Higher Common Schools; these are what have been referred to usually as "registered" or "recognized" schools and have the right to use the name "Common" or "Higher Common." In such schools formal religious instruction and exercises are not permitted.

2. Schools which are "designated" [7] as equal to Common or Higher Common School standards after full inspection and investigation by the educational authorities. In such schools religion may be taught as part of the curriculum, and they may include religious exercises in the ceremonies and exercises of the school.

3. Schools "other than Common or Higher Common" for which no fixed curriculum is provided. These are listed by the government as "Various Private Schools" and have no official standing.

4. The native village schools or "sohtang" usually one-room, one-teacher affairs, in many cases still devoting

[7] The word "approved" has also been used by some writers to describe this class of school.

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most of their effort to the Chinese classics, but more recently adding reading and writing, Japanese and the elements of more modern subjects.

The class of designated schools was specially created by the present administration as a device whereby the work of schools giving formal religious instruction might be legally recognized. The third class was to have gone out of existence in 1925 and has been allowed to continue by virtue of the revision in regulations for private schools effected by the present government in 1920. Since these two classes include everything between full recognized schools and the one-room village "sohtang" it is not an exaggeration to say that private education in Korea owes its life to Admiral Baron Saito and his advisers.

Still another forward step in the educational policy of the government was made in 1924 by the appointment of a Korean, Mr. Chin Ho Lee, as head of the Educational Bureau. It is, of course, to be hoped that Mr. Lee may be highly successful in this position of responsibility. But wholly aside from the ability or incompetence, success or failure of any given individual the appointment of a Korean as head of a bureau and especially of the Educational Bureau is significant of the complete reversal of the policies followed from 1910 till 1920, and should be taken as evidence of the sincerity of the educational reforms.

To those who will be satisfied with nothing short of complete political independence in the immediate future such reforms mean little. To those who are anxious that the children of Korea today and the children of days to come have an education which will fit them to meet the tasks of the future, the reforms mean much.

The policy from 1910 to 1920 offered to Koreans a low grade of education, only three or four years in the Common School, and very little of it, for from 1911 to 1919 only 249 Common Schools were built. The government was militaristic and frankly preferred that children who could not be accommodated in the government schools should have no education rather than receive some training in schools for which "a fixed curriculum was not provided." In the administration of this policy Koreans were given no share in either executive or advisory positions.

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The Independence movement began in March, 1919, and continued through some months. Whether by pure coincidence[8] or by a more direct relation it was in August, 1919, that the Japanese government became aware "that the state of development at which the general situation has now arrived calls for certain reforms,"[9] and as we have seen the administration and policy were changed.

Under the new government the standards have been raised to the level of the schools in Japan, and while only 249 common schools were built between 1911 and 1919, 472 were opened between 1919 and May, 1923. As we have just noted the need for and place of private schools has also been recognized and provision made for the continued existence of the poorer grade as well as for recognition of the standards achieved by the better type. The ordinance of 1922[10] provides for an Imperial University for Korea and in 1924 the first class of the University Preparatory School began work. Finally as evidence that for the first time since 1905 Koreans are to be allowed some voice in the administration of the departments of government, a Korean has been appointed to the executive position in the Educational Bureau.

However inadequate the present schools may be, whatever may be the faults of the government and however far these "reforms" fall short of the bourne of Independence it is easy to demonstrate that more of the boys and girls of Korea have a chance for a better education with 956 schools giving a six-year course than they had in 1918 with 484 common schools giving a four-year course. Since the public schools are full it seems equally within the range of mathematical demonstration that had the 1915 regulations on private schools continued in force many children who are now in school would be without an opportunity for an education, good or bad, since the period of grace ended in March, 1925. Finally we must remember that while a plan for a national system of education was made as early as 1895 it failed of accomplish-

[8] One government publication calmly asserts that "these reforms which had been planned were much delayed by the independence agitation."

[9] Imperial Rescript concerning Reorganization of the Government-General of Chosen, promulgated Aug. 19th, 1919. History of Annexation and Present Condition of Chosen, Govt. Gen. of Chosen, 1924.

[10] For full text see Appendix A.

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ment, due to the external and internal causes already referred to, and that the edict of 1922 provided the first adequate plan for general education which has been accompanied by concrete evidence of materialization into elementary, secondary and higher schools.

The reader who has followed the present statement of the government policy since annexation will find it interesting to note for himself the development or change of attitude as shown by the records of the educational work of the government during this period, to which the next section is devoted.

Korean Pottery

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CHAPTER XI.

B. EDUCATIONAL WORK OF THE GOVERNMENT-GENERAL SINCE 1910.

For a better understanding of what may be implied in the facts and figures as to the actual accomplishments of the government the reader will find it helpful to glance again at Figure 4 in which the form of the system in Japan will suffice, since the edict of 1922 aims to make the systems in the two countries identical. A brief description has already been given pp. 40-43), but at the risk of wearisome repetition we will remind the reader that from 1911 to 1922 education for Koreans and education for Japanese was carried on under two distinct systems, though both were under the direction of the Educational Bureau of the Government-General of Chosen. The schools for Koreans were called Common, Higher Common, Industrial and Special, and those for Japanese were known as Primary, Middle, Industrial and Special Schools. A further distinction is made between Government and Public Schools. The former are those supported directly by the central government, while the latter are those controlled and supported in large measure by the provinces and prefectures. In view of the fact that the so-called Government schools are very few in number and because the word "public school" carries with it to the American reader the idea of free, the writer has disregarded this distinction and has called "government schools" all those maintained by both local and central authorities.

The organization for the administration of educational affairs is described in a government publication as follows:

> "Under the former Korean Government educational administration was attended to by a Department equal in importance to other Departments of State. When the Government General was established, however, the Educational Department was abolished and an Educational Bureau was established instead. The Government Gen-

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eral is composed of the Governor General's Secretariate and four Departments, of Internal Affairs, Finance, Justice and Agriculture, Commerce and Industry. The Internal Affairs Department contains Local and Educational Bureaus, educational administration being dealt with by the last named bureau. The Educational Bureau contains Educational Affairs and Compilation Sections. The former section looks after affairs concerning education, science and art, teachers, schools, kindergartens, and libraries, while the latter takes in hand the compilation, publication and distribution of school text-books and people's calendar. Besides, a School Inspector and a number of Assistant School Inspectors directly under the Director of the Educational Bureau are charged with the duty of guiding and superintending schools.

In local offices there are also provided organs for educational administration. To be particular, a Provincial Office has a Department of Internal Affairs. Educational officials serve in the Department and deal with general educational affairs under the direction of the Provincial Governor. In Prefectual and District Offices, officials charged with the despatch of educational affairs are in services. In this way a thorough educational administrative organ has been set up."[1]

Since the new edict went into force the Common Schools have as rapidly as possible added the two years necessary to bring them to the grade of the Primary Schools and in theory Japanese students may attend the Common, and Korean pupils the Primary schools and in practice also this occurs to a small degree. The language difference, however, makes it more practical to conduct the two systems separately though they are now equal in grade. The school for Japanese will be dealt with first and then the schools for Koreans. That the reader may understand the grounds for the Korean complaints of discrimination and that the degree of change in this respect

[1] "Manual of Education of Koreans, 1913," p. 7, Govt.-Gen. of Chosen. The province, prefecture, and district referred to in the quotation are the three political divisions of the country in a descending order. There is no definitely specified size for either prefecture or district, but they are roughly based either on old divisions or on population. The districts in some parts of the country cover a larger area than the prefectures in more thickly populated regions.

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under the present government may also be more evident, the statistics and graphs for the schools for Japanese and for Koreans have been given together thus making it unnecessary to constantly turn back a number of pages to find the data on one or other of the two nationalities concerned.

1. Education of Japanese in Korea.

Japanese settlers and merchants began to come to the treaty ports of Korea almost immediately on the signing of the Korean-Japanese treaty in 1876 but the numbers were small and up to the time of the China-Japan war the Japanese population did not exceed about 10,000[2]. After that war the rate of immigration somewhat increased but the larger immigration did not begin till the Russo-Japan war and the protectorate in 1905. At that time a large number of adventurers and general riff-raff poured into Korea and contributed a great deal to the dis-repute of Japan and the enmity and misunderstandings between the two peoples. Since that time there has been a slow but steady increase in the number of Japanese living in Korea but nothing like a race movement or anything even comparable with the European immigration to the United States. The population and increase year by year since 1910 is given herewith.[3]

The Japanese who first came to Korea should be given great credit for early establishment of schools for their children, and for their efforts to maintain them as private undertakings up to the time of the protectorate. A government

Year	Population	Increase	Year	Population	Increase
1910	171,543		1917	332,456	12,518
1911	210,689	39,246	1918	336,872	4,416
1912	243,729	33,040	1919	346,619	9,747
1913	271,591	27,862	1920	347,850	1,231
1914	291,217	19,626	1921	367,618	19,768
1915	303,659	12,442	1922	386,493	18,875
1916	320,938	17,279	1923	404,000 (4)	

Average increase per year 18,004 (4).

[2] "Report of Reforms and Progress in Chosen 1918-1921," p. 14.
[3] Report of Reforms and Progress in Chosen 1911-1922 and Statistics for 1922.
[4] Estimated.

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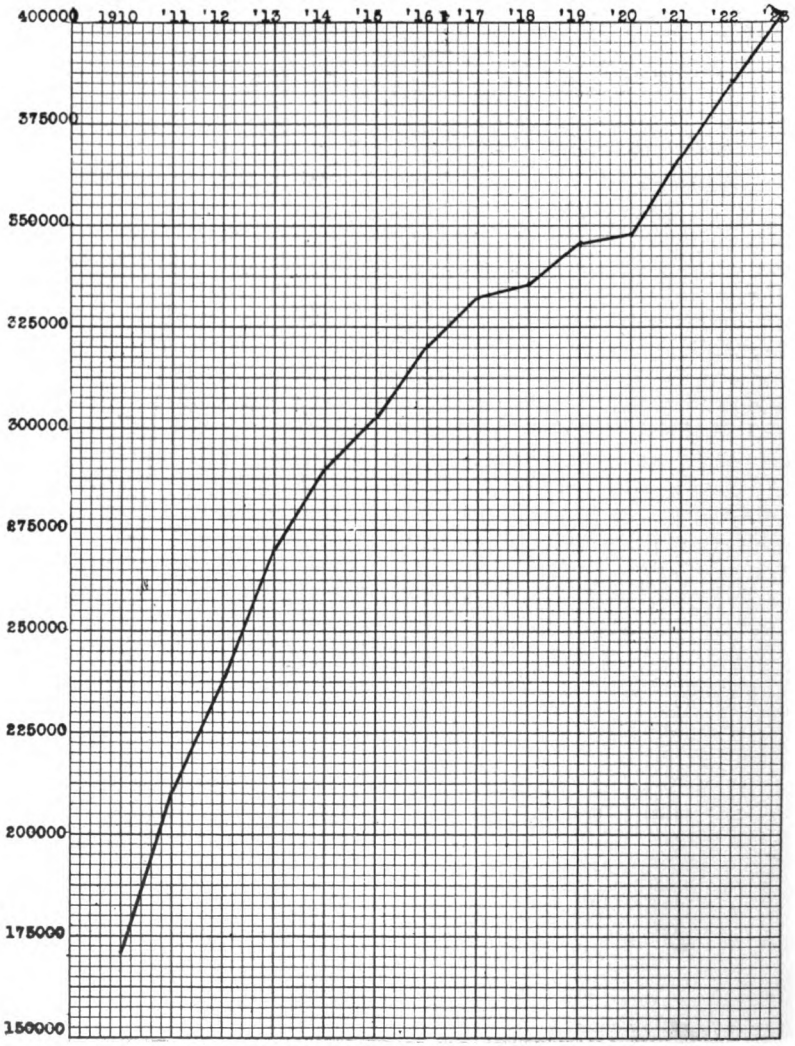
Fig. 30 Japanese Population in Korea 1910-1923



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account of these educational beginnings among the Japanese says:

> Prior to the Chino-Japanese war, education of Japanese in Chosen was in its infancy, and the first step in it was the establishment of a school of primary grade in Fusan under the name of Kyoritsu Gakko in 1877. Similiar undertakings were started in Wonsan in 1882, in Chemulpo in 1885, and in Seoul in 1889. Regular primary education was started in Fusan and Wonsan in 1888, in Chemulpo in 1889 and in Seoul in 1892." [5]

After the Chino-Japan war the increase in Japanese population caused a corresponding rise in the number of schools which in 1896 reached eighteen. Under the protectorate subsidies and other assistance was given to the associations maintaining the schools with the result "that in the first year (1906-07) 54 schools were established, in the second 79, in the third 102, and by the establishment of the Government General some 120 were in existence." [6] These schools were based on the system in Japan and provided six years in the primary school with a possible eight in some cases for pupils who did not intend to go on to the Middle school but wished somewhat more thorough Primary training. The Primary schools are still largely maintained by the School Associations though receiving subsidies from the government. These associations numbered 401 in 1922, and their expenses were estimated at Yen 5,580,526[7], though it is not stated whether this includes the total cost of the schools which they maintain or only the share of it borne by the association. The associations "are judicial persons," i.e., are incorporated, and the schools so maintained are not reckoned as private but as public schools. The Associations also carry the work of the girls' secondary schools and the few commercial and elementary commercial schools for Japanese.

[5] "Manual of Education in Chosen, 1920," Government-General of Chosen.

[6] Apparently, "Had been established," is meant since if the number stated were established in each year of those years the closing phrase in which it is stated that "some 120 existed" in 1910 becomes ridiculous.

[7] Statistics for 1922, Government-General of Chosen.

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The Middle Schools (secondary schools for boys) are supported by the government[8] as are the Special Schools or colleges which are open to both Koreans and Japanese. The report for 1923 shows 435 Primary schools and gives the per pupil expenditure for those maintained by the associations (434) as Yen 54, with a range of from Yen 106 in North Chungchun Province to Yen 40 in South Chulla Province. This includes the Advanced as well as the ordinary Primary course.[9] The population reported as included in the associations in 1922 is 343,905, or about 43,000 less than the total Japanese population of the country for the same year. This is probably due to the number of Japanese who are in Korea without their families, and the same fact tends to reduce the percentage of children in the total population. If we take 20% of the whole number as the school population, we get about 80,000 for 1923, and since the report quoted above shows over 66,000 Japanese to be in school in Korea, it is plain that school facilities provided for Japanese are very nearly adequate. This is still more evident if we take into account the numbers of children who return to Japan to school. Two tables showing the number of primary and common schools, with the Japanese and Korean population for the corresponding years and the number of schools of each system per 100,000 of the population for which they are provided, and also showing the expenditure in yen and the percent of the total between Primary (Japanese) and Common (Korean) schools are given herewith and the facts graphically presented in Figures 31, 32, 33, and 34.

The high proportion of schools for Japanese to population will probably puzzle the American reader, or at least the reader from the larger cities. A glance at either Figure 32 or the table shows that the ratio rises almost to 115 schools per 100,000 population and has exceeded 100 per 100,000 ever since 1917. This is probably due to the scattered nature of the Japanese in Korea. Over half of the Japanese in Korea live in the towns of 10,000, and over, listed in Figure 1, but the other half are distributed over the country in relatively small groups. The same is of course true in even greater

[8] In 1923 eight middle schools are reported as supported by the government and one as by the associations.

[9] "Report of Schools in Chosen," Ed. Bureau, Govt.-Gen. of Chosen, 1924.

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Fig.51 Common and Primary Schools in Korea(Public)

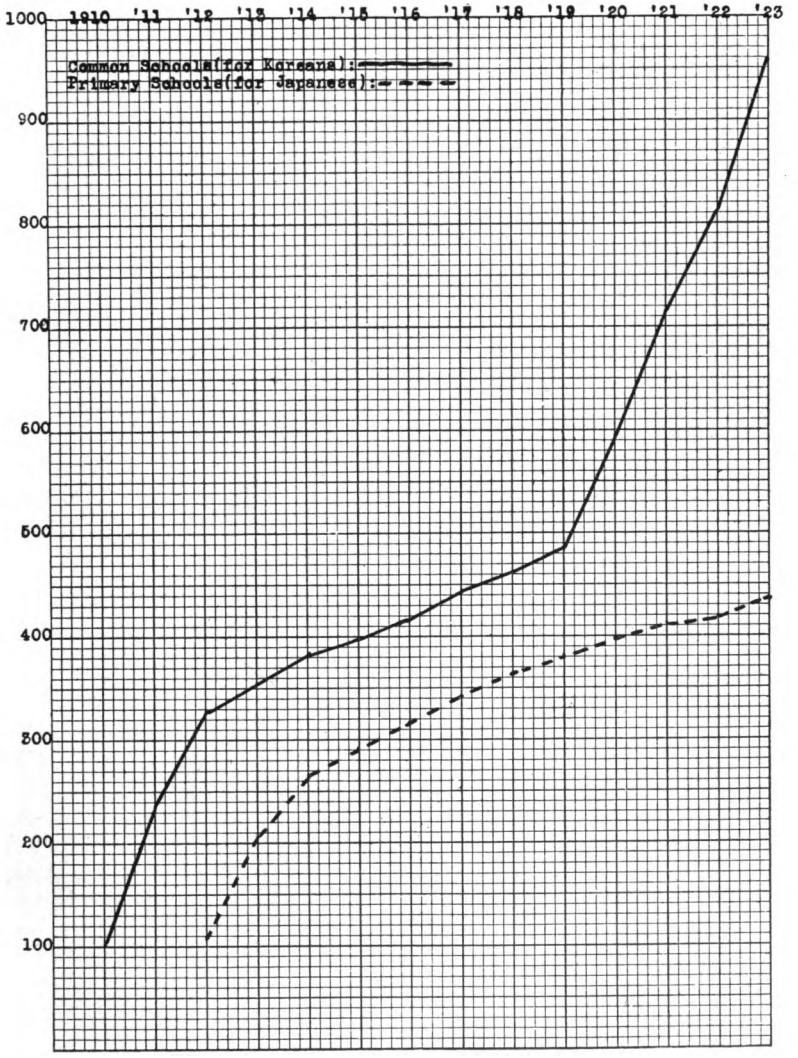

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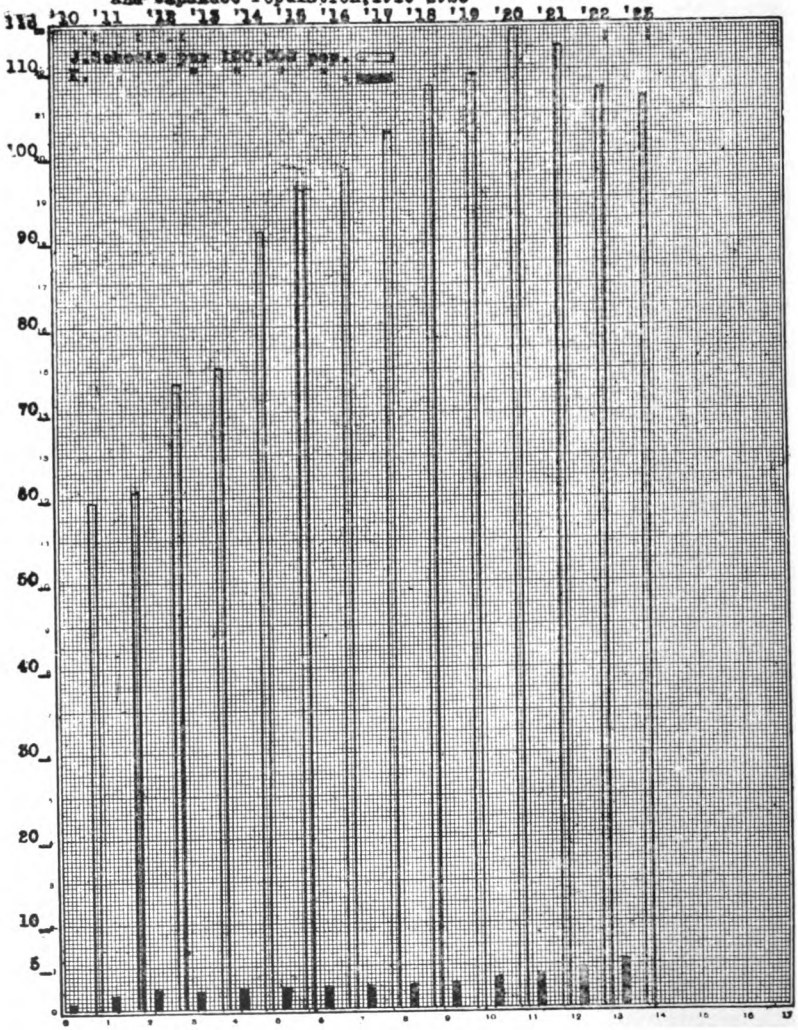
Fig. 32 No. of Schools for Koreans and Japanese per 100,000 of Korean and Japanese Population, 1910-1925



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degree of the Koreans for the native population of the 23 towns listed, gives a total of under 650,000 or a concentra-

Population and Elementary Schools for Japanese and Koreans (10).

	For Japanese			For Koreans		
Year	Pop.	No. of Schools	Schools per 100,000 pop	Pop.	No. of Schools	Schools per 100,000 pop.
1910	171,543	102	59.46	13,128,780	101	.76
1911	210,689	128	60.75	13,832,376	235	1.70
1912	243,729	180	73.85	14,566,783	328	2.25
1913	271,591	204	75.11	15,169,923	353	2.18
1914	291,217	264	91.07	15,620,720	381	2.44
1915	303,659	291	95.86	15,957,630	399	2.50
1916	320,938	316	98.44	16,309,179	416	2.55
1917	332,456	342	102.86	16,617,431	443	2.66
1918	336,872	364	108.05	16,697,017	462	2.76
1919	346,619	380	109.63	16,783,510	484	2.88
1920	347,850	399	114.66	16,916,078	595	3.51
1921	367,618	412	112.78	17,059,538	715	4.18
1922	386,493	419	108.41	17,208,139	811	4.71
1923	x404,000	435	107.67	x17,304,000	959	5.54

x Estimated.

Expenditure in Elementary Schools for Japanese and Koreans (11).

	For Japanese		For Koreans	
Year	Amount	Percent	Amount	Percent
1912	Yen 568,564	41.92%	Yen 787,549	58.80%
1913	687,334	40.69	977,255	59.31
1914	709,949	39.04	1,108,376	60.96
1915	770,550	40.44	1,136,265	59.56
1916	785,412	38.73	1,242,009	61.27
1917	1,003,252	42.40	1,360,436	57.00
1918	1,203,154	40.68	1,754,335	59.32
1919	1,654,597	42.02	2,283,588	57.98
1920	2,797,771	37.73	5,502,967	62.27
1921	2,945,423	29.01	7,897,645	70.99
1922	3,532,659	25.05	10,576,051	74.95
1923	3,634,607	23.23	11,576,713	76.77

10 These figures are mainly from the various issues of "Report of Reforms and Progress in Chosen" but the number of schools has been checked by reference to "Manual of Education for Koreans, 1913"; and other government publications. These do not always tally with each other as sometimes all common schools are included, sometimes only "public" and sometimes "public and government." The above table is intended to contain "government and public" and these only.

11 Statistical pamphlet on Education (in Japanese) Educ. Bureau of Govt. Gen. of Chosen 1923. (The figures for 1923 are from the "Report on Schools in Chosen" (in Japanese) published in 1924.

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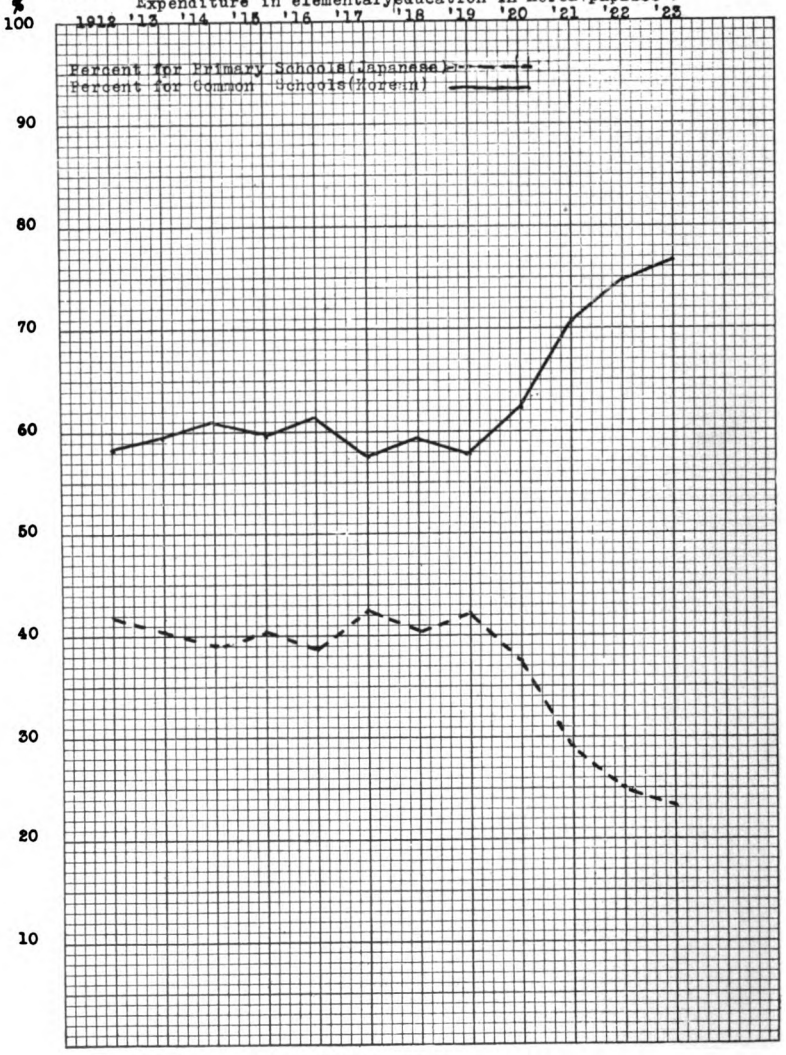
Fig.33 Percents between Japanese and Korean Schools of Total Expenditure in elementary education in Korea(published)



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tion in these larger centres of less than 4% of the Korean as against over 50% of the Japanese population.[12] There are some police and local officials, merchants and farmers who are entirely isolated from other Japanese families, and for such as these a few hostels have been established in school centres to accommodate students who can afford to leave home for their schooling.

The table showing the expenditure for elementary education for Japanese and for Koreans from 1912 to 1923 gives also the percent of the total expenditure for elementary education for the primary and common schools respectively. It must be remembered that a large part of the expense for the Primary schools is borne by the school associations and similarly that a large part of the expense of the Common Schools is raised from tuition, local taxes, and provincial funds. The sources of the funds for the two systems while different are not dissimilar and the comparison is at least interesting, though it must not be understood as a division of any total lump sum by the central government. Again the reader cannot but be struck by the difference between the pre and post 1920 periods both in absolute sums expended and in the relative percentages. Thus the amounts expended for Common Schools in the last four years exceed the total of the seven preceeding years by some Yen 25,000,000. The most cursory glance at Figure 33 which shows the relative percents for Japanese and Koreans of the total expenditure in elementary education reveals that up till 1920 some 40% of the total funds were expended on the educational needs of a group which forms less than 2.5% of the total population, and that after that date the proportions changed rapidly till in 1923 only 23.23% was being used for this group. That this was not at the expense of cutting down on the primary schools in absolute expenditure is plain if we glance back at the table, from which we find that the sums expended on Primary Schools (Japanese) in the last four years are greater than the total for the preceding seven years.

The secondary schools for Japanese consist of nine Middle Schools (for boys) and nineteen Girls' High Schools. Eight of the former are "government" schools, while all the girls' high schools and one of the middle schools are supported by

[12]"Statistics for 1922," Table 5, Govt.-Gen. of Chosen.

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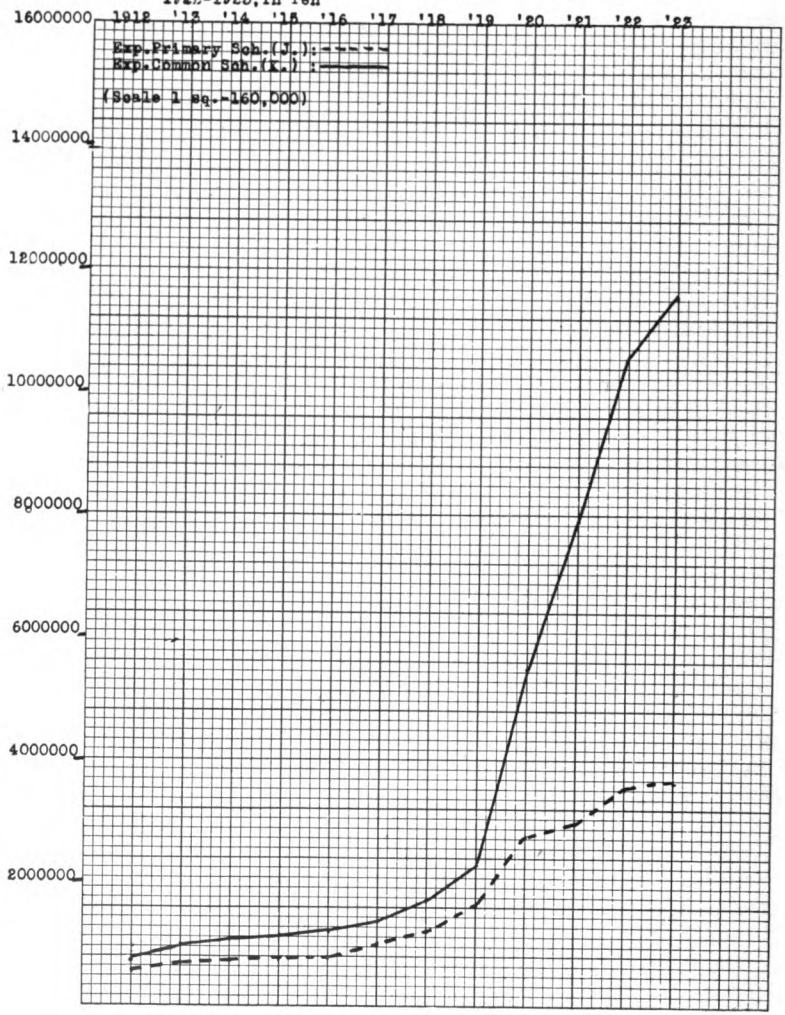
Fig.34 Expenditure Schools for Japanese and Koreans(Elementary) 1912-1923,in Yen



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the school associations. These twenty-seven schools enrolled 3,393 boys and 4,475 girls in 1923. The ordinary expense for 1923 for the boys' schools is reported as Yen 697,940 and for the girls' as Yen 535,281, and the extraordinary expenditure Yen 279,520 and 145,238 respectively. The figures for secondary schools for Japanese for 1918, the last year of the old administration, show five Middle Schools with an enrollment of 1753 and a total expenditure of Yen 364,056 and ten girls' high schools with 1,718 pupils whose education for the year cost a total of Yen 134.115. The contrast in schools, in enrollment and in money spent for education makes it plain that the increased expenditure in schools for Koreans, has not cut down the amounts spent for the education of Japanese, but that both have shared the benefits of the new administration. The girls' high schools include a few so-called "practical" high schools which give more attention to industrial training and household arts than to academic education.

The primary schools in Korea are allowed by Article X,b, of the Regulations for Public Primary Schools in Chosen, to include "in their curricula agriculture and commerce according to local conditions." The work done under this provision plus a few elementary commercial schools, one Higher Commercial school in Seoul and an elementary technical school largely comprise the sum of the industrial training for Japanese in Korea. Since the new edict, and to a certain extent before it, there have been both Japanese and Korean students in most of the so-called industrial schools of the country.

The government colleges have for some years been open to both Koreans and Japanese, and usually have a somewhat larger number of Japanese than Korean students. The five government colleges had a total enrollment of 1061 students in 1923, of whom 581 were Japanese.

For the training of teachers for the Japanese schools, an Institute for Training Primary Teachers was attached to the Seoul Middle School. This has since been supplanted by the recently established Government Normal School in Seoul attended (1923) by 388 Japanese and 37 Koreans, and maintained at a total cost of Yen 370,951 for 1923.

Enough has been said on the education of Japanese in Korea, to enable the reader to form an idea of the difference in the systems for the two peoples from 1910-1920, and of the

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share of government attention and care received before and since the reforms of 1920. For convenience in comparison as well as on account of the present close interrelation, the statistics for Japanese and Korean schools are given together, in the section on government education for Koreans.

2. Education for Koreans.

The discussion of the educational policy of the government and the section on the education of Japanese in Korea have already furnished the reader with a general idea both of the type and extent of the education offered to Koreans under the edict of 1911 and of the changes introduced by Governor-General Saito's administration beginning in 1919.

The Japanese system in commerce, agriculture, transportation, public service, education, and in every branch of life is one of government control and minute regulation. The merits and demerits of such a system have been the subject of discussion and debate in every government and age, or sooner or later become the subject of such discussion. It is only recently that voices have been raised against it in Japan, for a part of the regulations is concerned with the topics on which voices may not be raised. If articles or editorials are considered inimical to the public welfare the entire edition of the paper may be, and often is, confiscated, sometimes without the editor being enlightened as to what item is the offender. If it be a precious privilege to stand on a soap-box and orate "agin the government" it is a privilege denied to the subject of Japan and for such orations the orator would find himself lodged in jail, in addition to the fact that there is almost certainly a Police Regulation as to the Use of Soap Boxes. Such a system has many obvious advantages and in Japan the group in every country who "view with alarm" are viewing more intently and with greater and greater alarm the more liberal tendencies which are beginning to show themselves there.

When this type of government was introduced into Korea there were many Koreans and western residents of Korea who felt that it was devised with malign intent for their particular annoyance. It is quite true that it provides the petty official with a mighty weapon for the annoyance of any who happen to be in his bad books, and it is equally true that in

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many cases it was so used to the limit of its varied possibilities. In the main, however, it was merely part of a government system and was naturally applied to the new territory coming under the control of that government.

Applied to education, it results in a system in which practically nothing is left to the initiative of either teacher or pupil. The schedule from one year's end to another is fixed, the curricula are fixed, the lessons to be covered, the books to be used, and almost every conceivable item in the educational program, are "fixed" by the central educational authorities. In certain rare cases the principal may make minor changes "after obtaining the approval of the governor of the province." Uniformity is, of course, secured by these means and other advantages are also to be had in this way. It is probable, however, that the Occidental reader will consider that they are secured at too great a price. It is also to be remembered that so long as the rest of the government is carried on under this system it is quite possible that better results from the government's point of view will be secured by the extension of the system to education than by the use of methods which would tend to the greater development of individual thought and initiative.

The greater part of the teaching from the first grade of common school up, can be divided between the two heads of "lectures" and "drill." The blackboard is used almost solely by the teacher, and from these lectures and drills the pupil is expected to absorb an education. Pupils coming to schools where other methods are used, protest violently against being asked to read anything outside the "text"; at having to perform, to write up, and draw conclusions from experiments; or because the teacher does not translate the foreign language lesson line by line. The twenty-six or twenty-seven hours of the common school schedule and the thirty odd hours of the higher common schedule are filled by the regulations and there is no room for either electives or study periods; nor any elasticity of the schedule whereby provision may be made for either advanced or retarded pupils. Under this sort of plan it is not surprising that the "best teacher of English grammar in the city of Seoul" should be an individual who cannot speak English intelligibly but who has thoroughly mastered the puzzlers and trick questions of the examinations for the advanced schools in this subject. What

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is little more than rote-memory work is at a premium and the results are astonishing, as always, when this is made the objective. There are, of course, teachers who do very excellent work even under such a plan, and there are individuals whose tendencies are along more liberal lines and who see advantages in greater freedom for both teachers and pupils. The new edict made little difference in this respect, except in a tendency to allow greater discretion to the principals in certain details and to sometimes wink at minor changes and infractions of rules. Even this is done under criticism and difficulty, and in the summer of 1924 the "Seoul Press" (the government paper) contained an article on the dangers of "free education" in which it was said:

> "that school inspectors of the Government-General have recently inspected the public primary schools and found that they err on the side of too much respect for the individuality of the pupils and too much freedom of education to the neglect of the principle prescribed by the educational authorities. In the spring the Educational Department, to combat the growing neglect of State text-books by primary schools under the plea of encouraging individuality and free education, issued order for faithful adherence to the State text-books and the Government General took steps for the enforcement of the order in Chosen. . . . In this connection we learn from Mr. Yamazawa, chief of the Educational Section of Keiki Provincial Office that the authorities recognize the evil of the so-called free education and expect shortly to take steps to remedy the situation, and in doing so, will not hesitate to act drastically with respect to teachers irreconcilably opposed to the official policy."[13]

The freedom which is to be so "drastically" dealt with was so slight as to impress the liberal more as restraint than as liberty. It is interesting to note that the order originally emanated, not from the Government General in Korea, but from the Educational Department in Japan and that this "growing tendency" toward individuality was first noted there.

[13] "Problem of the day in Primary Education in Seoul," Seoul Press, July 15, 1924.

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It is quite obvious that Japanese were better fitted for the execution of these policies than Koreans, and it was not at all unnatural that the principals of common and higher common schools were therefore Japanese. It must also be remembered that the number of Koreans educationally fitted to hold these posts was not large and that since the teaching of the "national language" (Japanese) fills approximately one-third of the common school course, it was economy to have in the principal a native of Japan. After making all these allowances it still must be admitted that the whole policy till 1920 was against placing Koreans in executive positions in any line of government activity. The appointment of a Korean as head of the educational bureau and the recent choice of Koreans for principalships in some schools seems to indicate a reversal of this policy by the present government, while each year increases the number of Koreans educationally fitted for these positions.

We have already referred to the distinction made by the government between "Public" schools and "government schools," the first class being maintained by the local and the second by the central government. The so-called government schools are maintained as model institutions as far as the elementary grades are concerned, but most of the secondary schools are government schools largely because it has been felt that the local communities were unable to maintain them on a proper basis. It is also claimed by some that a closer supervision of the more advanced students was thus possible. The degree of central control over all schools is so great that this would seem unnecessary and unlikely. In elementary education there is one Government Primary as against 434 Public Primary Schools and similarly there are three Government Common as against 956 Public Common Schools. In secondary education for Koreans there are 13 Government and no Public Higher Common Schools and 2 Government and no Public Girls' Higher Common Schools. The other Government Schools are one Agricultural, and one Technical school and the five colleges of Law, Medicine, Technology, Commerce, and Agriculture and Dendrology.

a. The Common Schools.

The Public Common schools do not depend for their entire support on the local revenue but receive some financial as-

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sistance from the central government just as the Japanese School Associations receive subsidies for the support of the Primary Schools. The sources of revenue of the "Public" Common schools may be roughly classified under four heads.

1. Interest on the Imperial Grant and state subsidies.
2. Provincial revenue from school properties and taxes.
3. Local revenue from special school taxes in the city or town where the school is located.
4. Tuition.

At the time of annexation an Imperial Grant of Yen 17,000,000 was made to Chosen and two-tenths of the interest on this sum is set aside for educational expenses and especially for Common schools, to which is added special subsidies from the central government when necessary.

The provincial revenue is largely derived from school properties. These have been taken over by the Common Schools from the old Confucian district schools and temples with the lands for their maintenance. In some cases the old buildings have been remodeled for the modern school houses, but in any event the revenue from these lands except for a small sum for certain yearly ceremonies and sacrifices at the local Confucian shrines is devoted to the modern style common schools. From 1912 to 1918 the revenue from such school properties amounted to almost 25% of the total cost of the Common schools.[14] Other Provincial revenue is derived from what are called "Additional Taxes" on Land, Houses and Households which are levied for educational purposes. The third source of revenue is similarly derived from a special school tax on the residents of the city, town or village where the school is located. The fourth source, the tuition, varies according to the local conditions, and the amount of other revenue, but would probably average between Yen 0.70 and Yen 1.00 ($0.35—$0.50 per month). As indicated in the quotation describing the administration of educational affairs, the Governor, for the Province and the Prefect or District magistrate, for the lower political divisions constitute the educational heads of their respective units. Formerly the tuition was fixed by the principal in con-

[14] "Manual of Education in Chosen, 1920," Table of Exp. Edu., Common Schools, p. 40.

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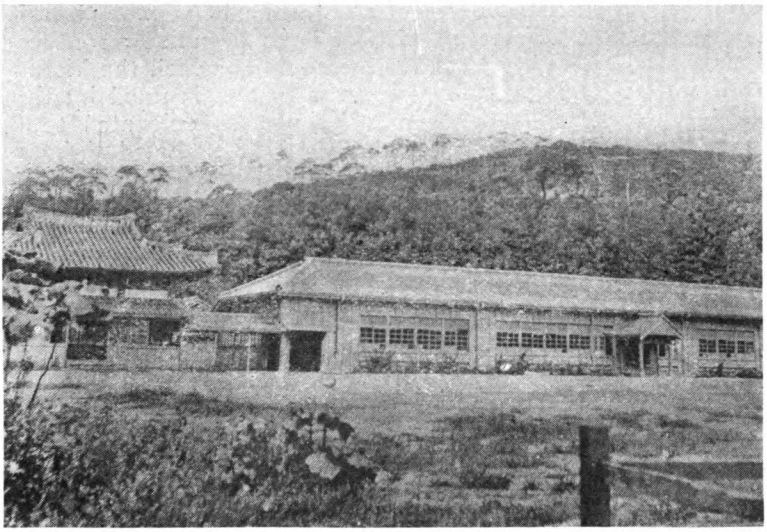

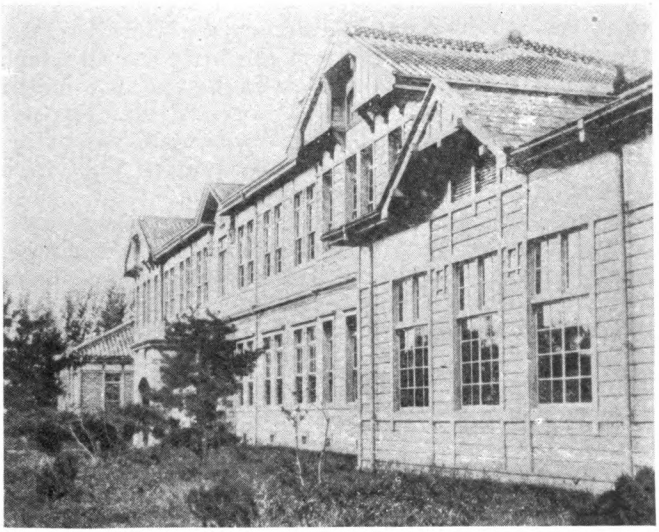

"PUBLIC" SCHOOLS.
Rural Common School.
Higher Common School for Boys.

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sultation with these officers of the local educational section. Under the new edict each district is to organize an educational board of twenty to thirty members of which the Magistrate or Prefect is president, and the tuition is fixed by this body, which also has certain other powers delegated to it under the ordinance. In 1918, the last year of the administration, the tuition fees covered slightly under 25% of the "ordinary" expenditure for the schools.

The buildings and grounds of the Common schools are usually attractive and relatively well appointed and equipped. As mentioned above, the old buildings of the Confucian schools and the Institutes have in many cases been remodeled and used as Common schools, and these are by far the best-looking of the country Common Schools, for these older buildings with their heavy timbers and gracefully sweeping tiled roofs have an appearance of substance and an architectural beauty that the lighter modern structures entirely lack. The new schools are usually of one story, built in Japanese style and of frame with roofs of Japanese tile. They are neat and attractive and have distinct advantage in arrangement and in light over the older buildings. They are cold in winter and when all doors and windows are tightly closed to conserve all possible warmth from the little stoves which act as "heating system" the atmosphere at the end of a morning's session can be better imagined than prescribed. The schools are no worse than most of the government buildings in this respect and are much better built and equipped than are most of the private schools of elementary grade.[15]

The immediate grounds of the school usually comprise a space large enough for outdoor drills, and sometimes one or two tennis courts in addition. Out-door athletic apparatus is provided and usually includes a "horse," for the boys, and swings, see-saws and sometimes a "giant swing" for the girls. In addition to this playground space, many of the schools have some acres of "practice ground and school forest," [16] as the government describes it, for agricultural practice.

[15]Probably, due to the warm climate from which they come, the Japanese do not seem to understand building or heating requirements for the rigorous climate of Korea, and suffer intensely from the cold in their homes, offices and public buildings.

[16]The land of the country is classified as Dry-land, Paddy Fields and Forests, all cultivated land coming under the last heading, hence the term for such land assigned for school use.

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The course of study for Common schools under the ordinance of 1911 and under the new edict is given below.[17]

Common School Curriculum Ordinance of 1911

Subject:	Year I	II	III	IV
	Hours per week:			
Morals	1	1	1	1
National Language (Japanese)	10	10	10	10
Korean Lang. & Chinese Lit.	6	6	5	5
Arithmetic	6	6	6	6
Nature Study	—	—	2	2
Singing, Exercise Drawing, Manual wk.	3	3	3	3
Elem. Agriculture Elem. Commerce Sewing and Handicraft				
Total	26	26	27	27

Common School Curriculum New Educational Ordinance

Subject:	Year I	II	III	IV	V	VI
	Hours per week					
Morals	2	2	2	2	2	2
National Language (Japanese)	9	11	11	11	8	8
Korean Lang. and Chinese Lit.	4	4	3	3	3	3
Arithmetic	5	5	6	6	4	4
History (Japan and Korea)	—	—	—	—	2	2
Geography (Japan and Korea)						
Science (Zoology, Botany, Physics, Chemistry)	—	—	—	—	2	2
	—	—	—	2	2	2
Drawing	1	1	1	1	1	1
Calisthenics	2	2	3	3	3	3
Sewing (for Girls)	—	—	—	(2)	(3)	(3)
Manual Training (for Boys only)	—	—	—	2	3	3
Singing	1	1	1	1	1	1
	—	—	—	—	—	—
Total	24	26	27	31	31	31

[17]Curriculum under Ordinance of 1911 from "Manual of Education for Chosen, 1920," facing p. 40. Curriculum under New Ordinance from that of recognized private Common School conforming fully to government curriculum.

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Under the old system a certain amount of general information on history, geography, etc., was included in the primers on the "national language," but it can easily be imagined that this was of necessity very meagre and sketchy in character. Morals or Ethics, as it is sometimes called, is a required subject in all grades of all schools and comprises lectures and talks on the proper relations and actions in society, respect for parents, teachers, rulers, etc., and common etiquette. It is embellished with moral tales of model individuals who have died or suffered for parents, feudal lords and others in authority, of great scholars and the like. The instruction is formal in the extreme and the results are probably as great, and no greater than those secured by the writing out of copy book maxims. It probably plays its part in cultivating the Japanese idea that loyalty to the Emperor is the virtue to be developed above all others, and if necessary, at the expense of the others. This was illustrated some years ago by an investigation made in Japan by a Japanese educator in which a very large number of school children were asked to name what they considered the five principal virtues. Loyalty to the Emperor stood first in practically all answers, while Honesty, Truthfulness, etc., etc., sometimes found a place on the list, but in a large number of cases were omitted altogether. The results may very well have indicated more what the children felt they "ought" to answer than their own evaluation, but the whole investigation created much discussion in Japan at the time, the gist of which was published in English in the "Japan Advertiser." [18]

The Chinese ideographs are studied both in the Japanese pronunciation in the study of Japanese and with the Korean pronunciation under "Korean Language and Chinese Literature," which also includes the study of the Korean vernacular phonetic script.

Arithmetic in Korea and Japan, besides that which is studied by occidental boys and girls, includes practice in the use of the abacus or oriental adding board. Mental arithmetic becomes largely "abacus arithmetic," and as the sum in addition is called off the rattle of the counters is heard

[18]See also Dr. Scherer's discussion of this point in "Japanese Morality."

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all over the room and the hands shoot up to show that the "sum" has been finished. The little machines are useful and valuable, but over emphasis makes them a sort of "crutch" so that the average Japanese or Korean seems unable to add the simplest and shortest column of figures without an abacus in hand. Thus a police inspector required an abacus to subtract 1890 from 1920 and so ascertain the writer's age, and a bank clerk needed one to add a deposit of an even hundred yen to the balance recorded in a pass book.

The old "Nature study" course is described as "Things and phenomena of nature and their utilization" for one year, and "outline of physiology and hygiene" for the second. The present Science course with its rather formidable array of subjects is naturally a very generalized introduction to the elements of these branches of science. The other subjects of the course are self-explanatory, except that in the country schools some form of farming or agriculture would probably be substituted for the manual training.

Under the old system practically all instruction was supposed to be given in Japanese in addition to the time devoted to the study of Japanese as a language; under the new, the requirements in this respect are less rigid and private common schools are given greater freedom in the matter of teaching in Korean. Korean geography and history also find at least a place in the new course, though naturally a subordinate place and, equally naturally, they are taught from a Japanese rather than a Korean point of view. It would be ridiculous to expect the Japanese government to teach other than the Japanese version of the long series of relations between Korea and Japan, from Hideyoshi's invasion and before, down to the annexation and the independence movement. It is equally ridiculous to expect Koreans who feel a natural pride in the bright pages of a long history to be content with this version or with the amount of time devoted to the study of Korean geography, or the time spent on the study of the Japanese language. It seems improbable, however, that the Government can be expected to make any further concessions in these matters than those made by the Ordinance of 1922, which plainly constitutes a great advance over the former system.

Such statistics as are available on Common and Primary

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schools from 1907-1923 are given in this section. The number of pupils per teacher, and per pupil expenditure have been computed from the tables given here and in the section on education of Japanese. The table is supposed to embody the figures for both "Government" and "Public" schools, but it is quite possible that minor errors may be found to have crept in due to the varied sources from which it has been compiled and the varying forms used in these sources. Another possible source of seeming error lies in the fact that for a number of issues the figures for the "year ending May 31" are reported as of the preceding year, while in the later issues of the "Report of Reforms and Progress" such data is given as of that year. Again, whether due to misprints or to the inclusion of private common schools under the general heading of "Common Schools" the various government sources do not tally. Thus in 1912, the Manual of Education in Chosen" English version, reports 108 Primary schools, Japanese version 180, and Report of Reforms and Progress 176. In this case comparison of enrollment figures and other data made it seem probable that the "108" of the English version was a misprint for "180," and this figure was accepted and included in the table. Again in 1915 the Report of Reforms and Progress shows 285 Primary schools, the two versions of the Manual of Education in Chosen 290, and the statistical pamphlet on education published in Japanese gives 291, which after careful checking was accepted and is given in the table. For certain years, however, only one source was available, as for the years from 1907-1912 (Reports of Reforms and Progress or 1920 and 1921 (ibid) or for 1919 Statistical Pamphlet, in Japanese and in these cases it has not always been easy to tell whether Public only, Public and Government or in some cases Public, Government and Private were included. Where both figures are published under separate heads (Public and Government) these have been added and the totals given if such a total was found by other comparisons to tally with figures in other sources. Other things being equal, the larger figure has been chosen rather than the smaller since while, it seemed quite possible for a school to have been omitted, it seemed less likely that non-existent schools would be reported in any government publication. Lastly, the difference between the government reports on per pupil expenditure and those given by the writer

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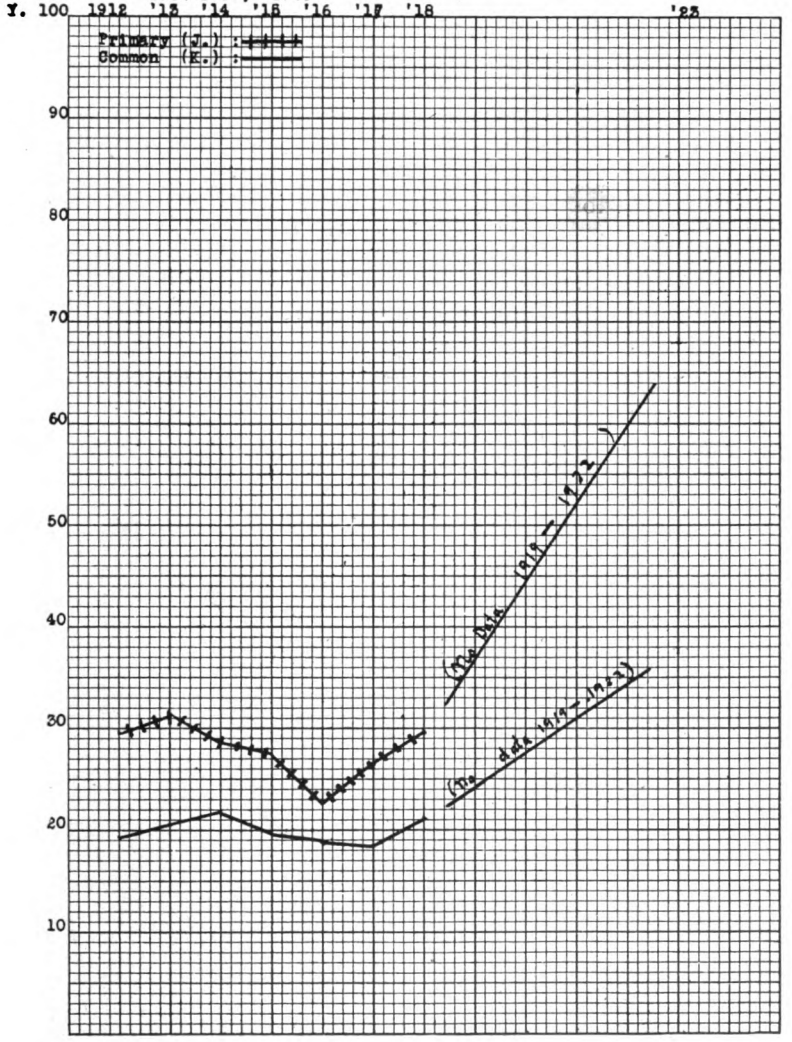
Fig.35 Per-pupil expenditure Primary and Common Schools 1912-1918,& 1923 -



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in the accompanying table are due to the writer's estimate being based on the total ("ordinary and extraordinary") annual expenditure while the offiical figures are for the ordinary expenditure only.

With this explanation the statistics and the graphs[19] based on them are offered for the reader's study in the hope that together with the statistics and figures shown in the section on the education of Japanese, they will afford a picture of elementary education for Koreans and Japanese in Korea of value to the student of education and to those interested in the policy of Japan in her largest possession.

Primary and Common School Statistics 1907-1923.

Common Schools (Koreans)

Year	Schs.	Tchrs.	B.	G.	Total
1907	50	224	4615	——	4615
1908	59	296	8085	130	8115
1909	90	462	12049	546	12595
1910	101	544	13086	1146	14232
1911	235	1083	26224	2384	28608
1912	328	1427	37948	3115	41063
1913	353	1596	43447	3619	47066
1914	381	1729	47002	4183	51185
1915	399	1860	53564	5192	58756
1916	416	1991	59528	6126	65654
1917	443	2177	65827	7702	73529
1918	452	2314	76898	10481	87379
1919	484				
1920	595				107282
1921	715				157295
1922	811	4344	195926	29960	225886
1923	959	5479	263856	42780	306636

Primary Schools (Japanese)

Year	Schs.	Tchrs.	B.	G.	Total
1908	54	226	3996	3431	7427
1909	79	288	5321	4612	9933
1910	102	363	6712	5918	12630
1911	128	455	8347	7162	15509
1912	180	578	10179	8919	19098
1913	204	691	11630	10252	21881
1914	264	826	13359	11556	24915

[19] Figures 35, 36, 37, 38.

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Primary Schools (Japanese) Cont.

Year	Schs.	Tchrs.	B.	G.	Total
1915	291	952	15133	13046	28179
1916	316	1050	18552	16507	35059
1917	342	1183	19924	17938	37862
1918	364	1267	20904	19289	40193
1919	380				
1920	399				45699
1921	412				48752
1922	419	1620	27213	24705	51918
1923	435	1690	27957	25563	53519

	Average No. Tchrs per Sch.		Average Pupils per Tchr.	
	Common Sch.	Primary Sch.	Common Sch.	Primary Sch.
1908	5.01	4.18	27.41	32.86
1909	5.13	3.64	27.24	34.49
1910	5.38	3.55	26.16	34.96
1911	4.60	3.53	26.42	34.07
1912	4.48	3.21	28.57	33.04
1913	4.52	3.33	29.49	31.66
1914	4.53	3.13	29.54	30.16
1915	4.66	3.20	31.58	29.59
1916	4.83	3.32	32.97	33.58
1917	4.91	3.46	33.77	32.00
1918	5.01	3.48	37.76	31.72
1922	5.45	3.86	51.99	32.04
1923	5.71	3.88	55.26	32.26

Per Pupil Expenditure Common and Primary Schools.			Aver. Pupils per Sch.	
	Common Sch.	Primary Sch.	Common Schs.	Primary Schs.
1908			137.37	137.53
1909			139.83	125.73
1910			140.71	124.41
1911			121.73	121.16
1912	Yen 19.18	Yen 29.77	125.19	106.10
1913	20.55	31.41	133.33	107.15
1914	21.65	28.89	134.08	94.37
1915	19.33	27.34	147.25	96.83
1916	18.91	22.40	157.82	110.94
1917	18.50	26.49	165.98	110.70
1918	21.04	29.93	189.13	110.42
1922	46.82	68.04	278.51	123.88
1923	37.75	67.81	319.74	123.03

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Fig. 36. Total Enrollment Japanese and Korean Elementary Schools 1909-1923 (no data for 1919)-

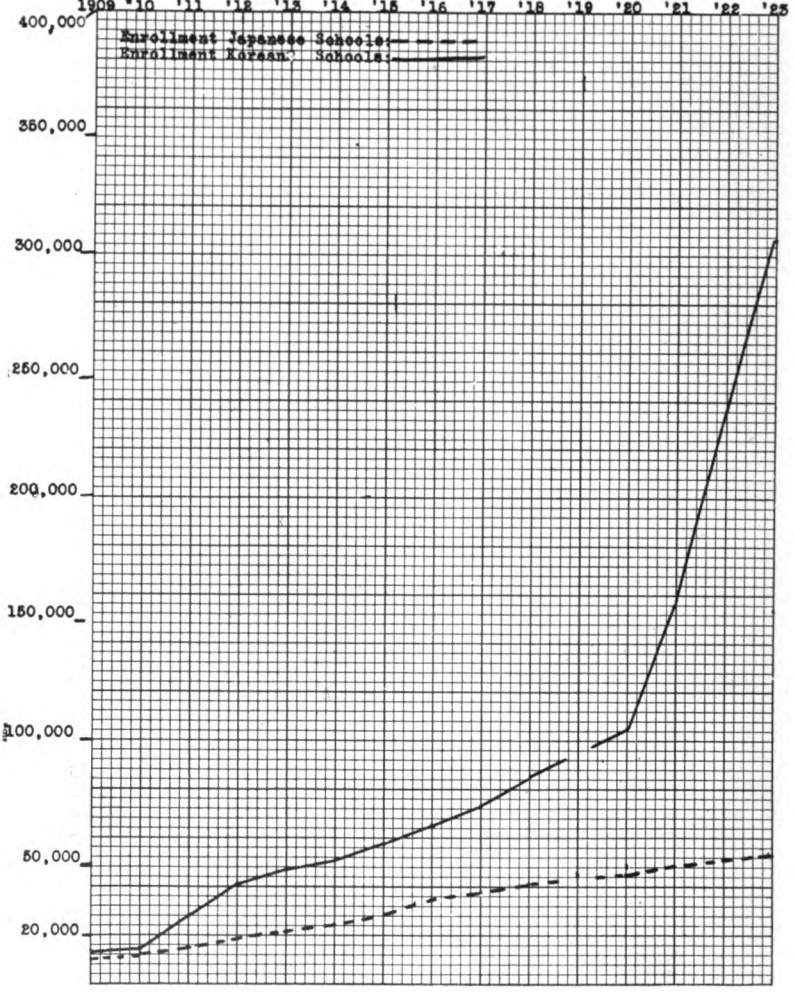

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Fig. 37 Enrollment Boys and Girls in Japanese and Korean Elementary School 1907-1918, and in 1923

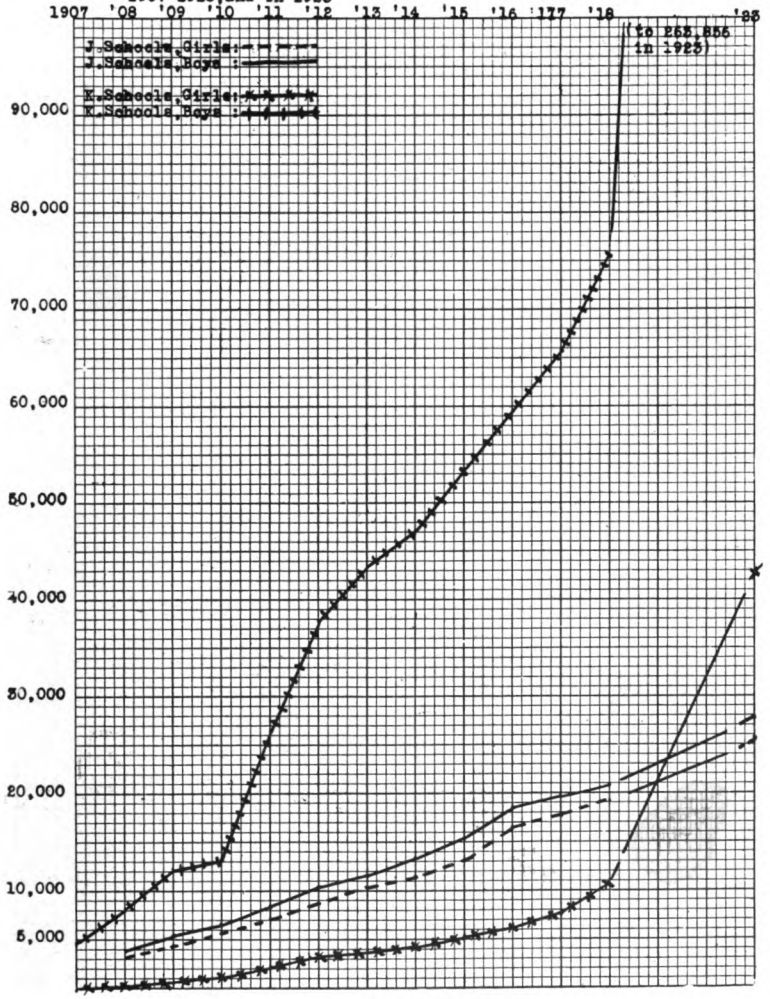

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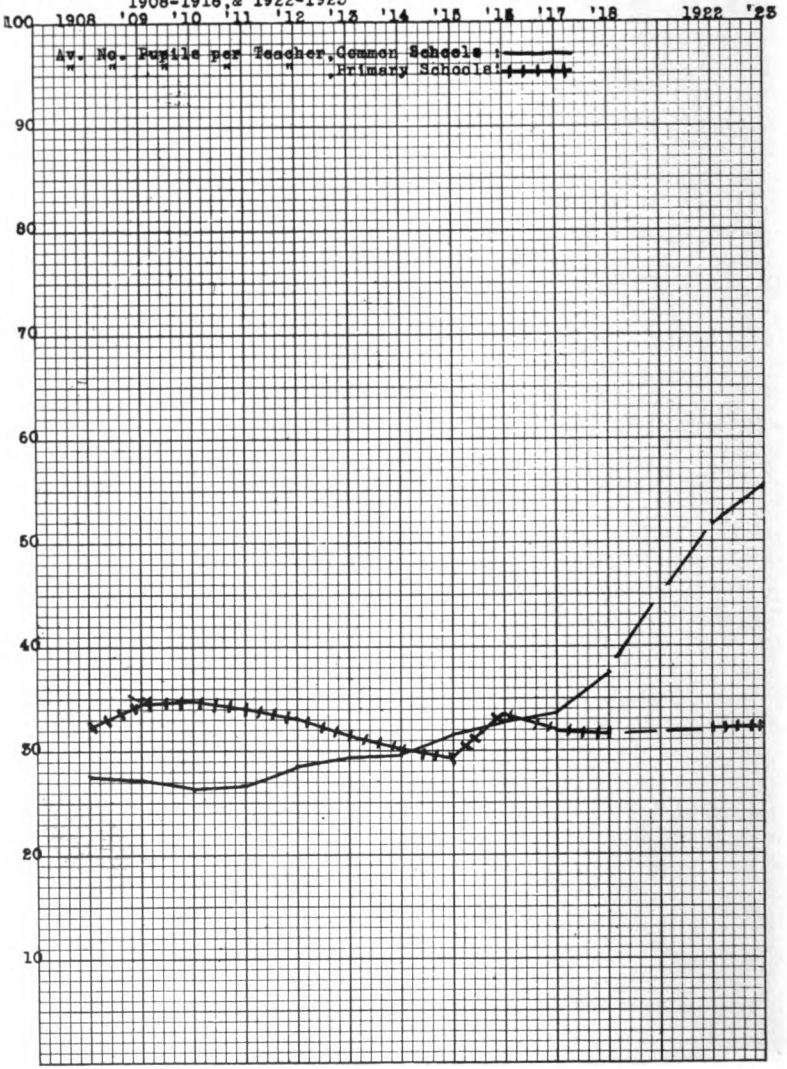
Fig.38 Av.No. Pupils per Teacher, Common and Primary Schools 1908-1918, & 1922-1923



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b. Industrial Schools.

The term industrial school as used by the government in Korea covers a different and somewhat broader field than that usually meant by the same word in America. Probably "vocational training" would most closely approach what is intended under the head of industrial schools in Korea, though this term also could not be applied in its more modern and specialized sense. Under this general class are included agricultural, commercial, and technical schools, the great majority, very naturally and properly, being agricultural.

The first institutions to be established in this field were the Industrial Training School in Seoul, and the Agricultural and Dendrological School in connection with the Model Farm at Suwon. These were established in 1907 and 1906 respectively[20] and have since been made colleges first under the Educational Ordinance of 1911 and later raised to the college standard of the Ordinance of 1922. They are mentioned here as the fore-runners of government industrial education.

Under the protectorate the Korean Government issued in April 1909 "Regulations for Industrial Schools" by which these were to be classified as Agricultural, Technical, Commercial and Supplementary Industrial Schools.[21] The later regulations under the Educational Ordinance of the Government General in 1911 made a similar classification, except that the word elementary is used instead of supplementary, and it is also specified that "schools in which sericulture, forestry, stock-breeding or fisheries are taught shall be recognized as Industrial schools."[22]

The Industrial Schools thus established, offered a two year course (sometimes three) open to boys of twelve or over who had completed the Public Common school or its equivalent. The Elementary Industrial Schools had no formal entrance requirements and were open to adults as well as school children. The teaching was to be done whenever it could be arranged and courses might be given in the evenings or during the summer vacations. It was intended that these schools should be established in connection with the Common Schools, and in practice almost all were so connected.

[20]Report of Reforms and Progress in Chosen, 1908-09, pp. 130, 140.
[21]Ibid, 1909-1910, p. 150.
[22]"Manual of Education in Chosen, 1920," Regulations for Industrial Schools, Appendix, pp. 95-99.

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The courses of study for the Agricultural, Commercial and Technical schools under the 1911 regulations were as follows:

Curricula in Agricultural, Commercial and Technical Schools.
Ordinance of 1911

Course	Agric.		Com.		Tech	
Years	I	II	I	II	I	II
Subject						
Hours						
Morals	1	1	1	1	1	1
Nat. Lang. (Japanese)	4	4	8	8	4	4
Korean Lang. and Chinese Lit.	2	1	2	2	2	1
Mathematics	2	2	5	5	5	5
Physical Ex.	1	—	2	2	2	—
Drawing	—	—	1	—	2	2
Natural Sci.	8	1	2	—	2	3
Agriculture	10	19	—	—	—	—
Commerce	—	—	9	14	—	—
Tech. Industry	—	—	—	—	12	14
Geography	—	—	2	—	—	—
Total	28	28	32	32	30	30

It is also specified that, in addition to the above, 6 hours for the agricultural, 3 hours for the commercial, and 10 hours in the technical schools shall be spent in "practice" each week.[23]

There never were any large number of the more advanced industrial schools (2-3 year course) under the old system and for such as there were, the government reports in different publications do not tally, due, probably, to the same factors that created the differences in the figures on public Common Schools. By changing existing private into public industrial schools the four schools and 154 pupils of 1909, in 1910 became fifteen with 916 pupils, and in 1911 were increased to 17 with 1073 students. From 1912 to 1918 the reports published in the Manual of Education in Chosen give the fullest data and are reproduced here, although the commercial figures include one private school.

1918 was practically the last year of the old administration, as 1919 was so broken into by the independence movement

[23]Manual of Education in Chosen, 1920, Appendix, pp. 95, 98, 99.

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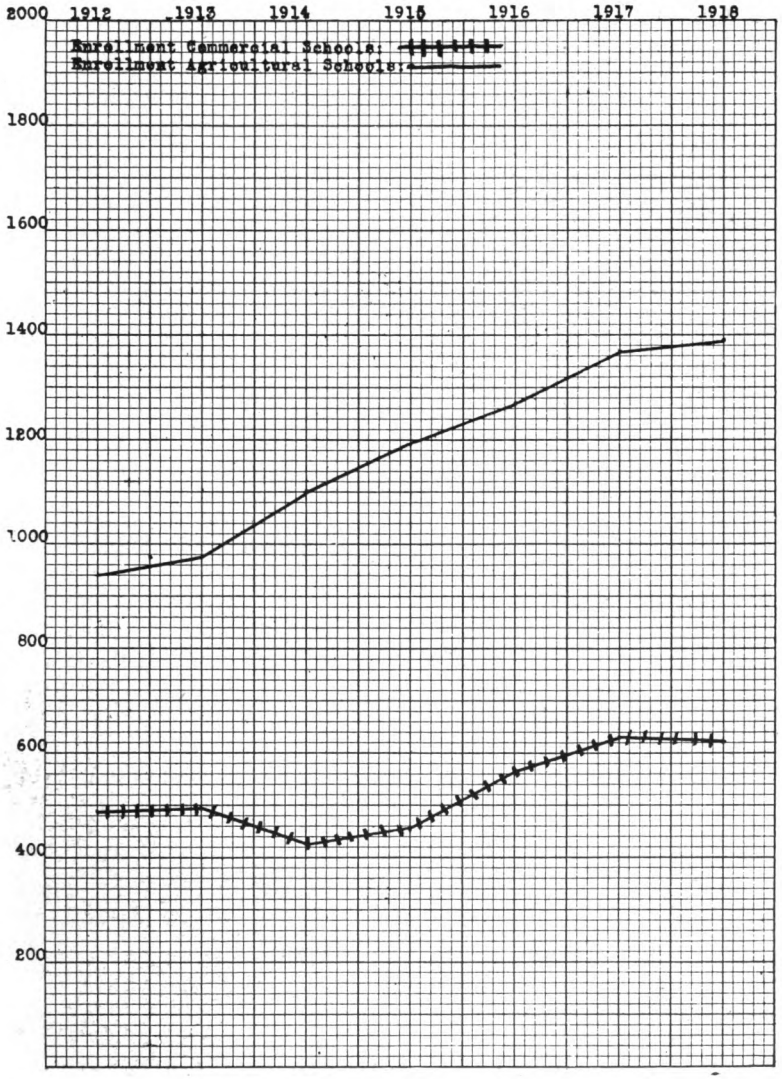
Fig. 39 Enrollment Commercial & Agricultural Schools 1912-1918



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and the change in government that little or no schooling of any kind was carried on.

Statistics Commercial-Industrial Schools, 1912-1918 (24)

Year	No. of Schs.	No. of Tchrs.	Pupils I yr.	Pupils II yr.	Pupils III yr.	Total	Expenditure
1912	3	21	235	157	93	485	Yen 36,887
1913	3	19	240	149	103	492	45,376
1914	3	29	199	135	94	428	46,969
1915	3	29	228	144	84	456	47,808
1916	3	32	262	194	109	565	61,951
1917	4	38	321	210	99	630	63,678
1918	4	44	297	217	111	625	74,996

Statistics Agricultural-Industrial Schools, 1912-18 (25)

Year	No. of Schs.	No. of Tchrs.	Pupils I yr.	Pupils II yr.	Total	Expenditure
1912	15	91	551	390	941	Yen 92,197
1913	15	80	631	348	979	94,755
1914	15	89	647	455	1,102	97,845
1915	15	85	752	439	1,191	101,163
1916	15	85	750	518	1,268	111,602
1917	15	85	791	558	1,349	97,488
1918	17	84	805	583	1,388	112,643

The elementary industrial school gave a one-year course (rarely two) and while nominally open to any or all, became in practice a lower continuation school. As an alternate to the regular, a shorter course might be given if local conditions made it more advisable. The hours and subjects for the regular and alternate courses in agriculture under the 1911 ordinance are given herewith:

Curricula, Regular and Alternate, Elementary Agricultural Schools, Ordinance of 1911 (26)

Subject	Regular Hours	Alternate Hours
Morals and Nat. Lang. (Japanese)	5	4
Agriculture	16	6
Arithmetic	3	2
Korean Lang. and Chinese Lit.	2	—
Total	26	12

24 Manual of Education in Chosen, 1920, p. 69.
25 Ibid, p. 70.
26 Manual of Education in Chosen 1920, Appendix, pp. 96, 97.

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For the period from 1912 to 1918 the "Manual of Education in Chosen, 1920" gives the following statistics for these schools:

Statistics Elementary Industrial Schools 1912-1918 (27)

Year	No. of Schs.	No. of Tchrs.	Pupils I yr.	Pupils II yr.	Pupils Total
1912	19	66	567	67	634
1913	38	136	1,120	74	1,194
1914	60	204	1,375	131	1,506
1915	66	224	1,604	146	1,750
1916	71	243	1,631	175	1,806
1917	76	268	1,893	228	2,121
1918	67	226	1,649	191	1,840

There is no consecutive data on the distribution of these elementary schools among different courses, but from the Reports of Reforms and Progress and the book just quoted the following partial table has been prepared:

Distribution of Agricultural, Commercial, Technical and Fishery Courses Elementary Industrial Schools.

Year	Com.	Tech.	Fishery	Agric.	Total
1913	5	1	—	32	38
1915	7	2	1	56	66
1916	7	7	1	56	71
1917	7	7	2	60	76
1918	7	9	2	49	67

The new edict of 1922 also provides for two grades of industrial schools, but they are such an advance on the old system that it is easier to think of them as new institutions than as transformations of the old schools. Industrial Schools with a five-year course for graduates of the six-year Common School are provided and are roughly comparable to the American Commercial and Technical High Schools. As under the old system there are included under this title, Agricultural, Commercial, Technical and Fishery Schools. The statistics for these Five-year Industrial Schools for 1922 and 1923 are given herewith.

27 Ibid, p. 71.

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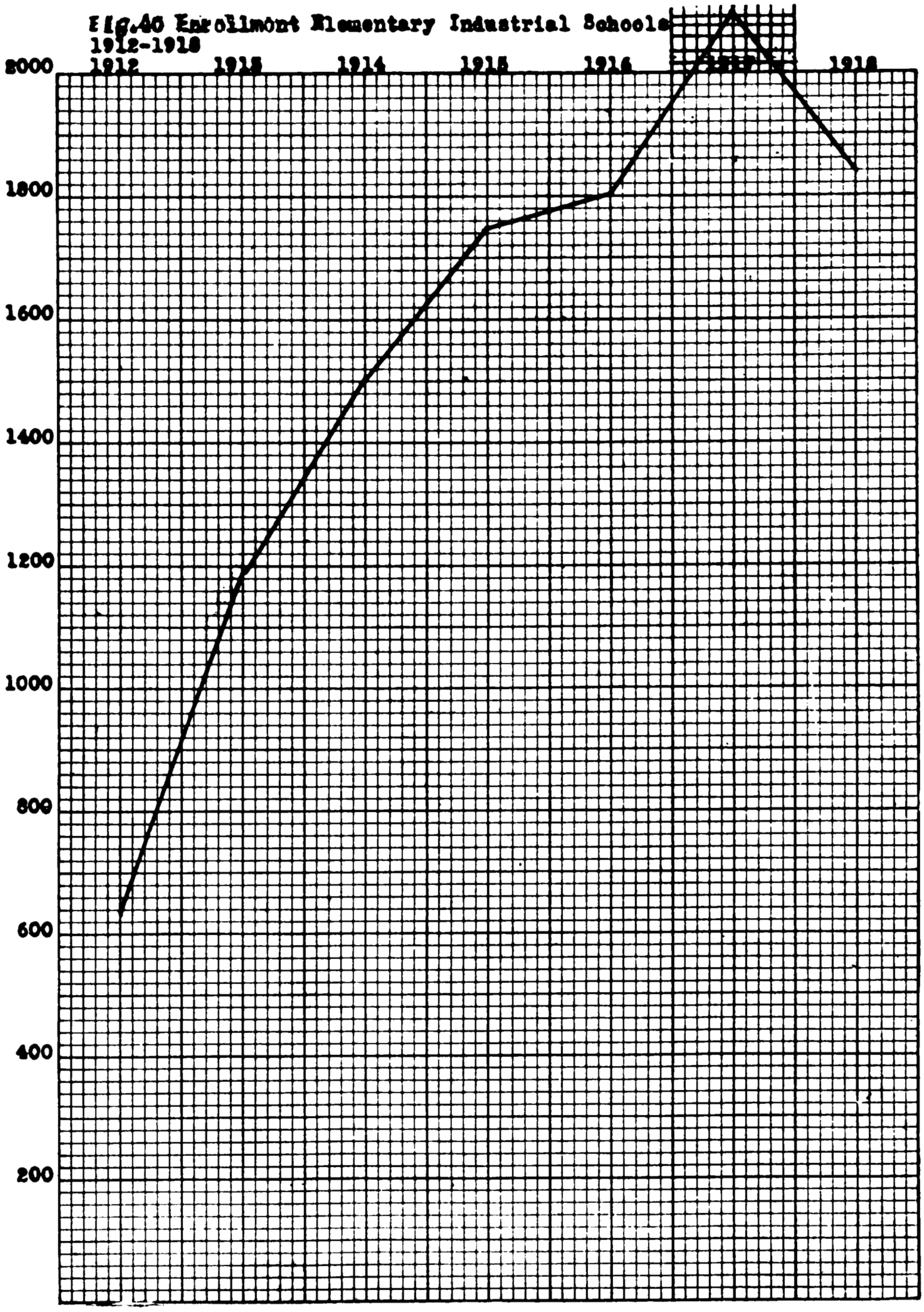

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Statistics Five-Year Industrial Schools, 1922, 1923 (28).

Year	Type	Schools No.	No. of Tchrs.	Pupils K.	Pupils J.	Pupils Total	Expenditure (Yen) Ordnry	Expenditure (Yen) Ext. Or.	Expenditure (Yen) Total
1922	Agri.	20	148	2444	113	2557	420469	696803	1,117,272
1923	"	20	172	2662	222	2884	475317	316293	791,610
1922	Com.	12	99	1048	1127	2175	300770	235073	535,843
1923	"	15	139	1219	1455	2674	385855	312107	697,962
1922	(Com. (and	1	18	245	47	292	47743	———	47,743
1923	(Tech.	1	21	227	61	288	46047	220000	266,047
1922	Tech.	1	22	48	100	148	66572	———	66,572
1923	"	1	29	43	102	145	75518	———	75,518
1922	Fish.	1	3	47	——	47	10471	1950	12,421
1923	"	3	15	132	——	132	39850	6372	46,222
1922	Total	35	290	3932	1387	5319	846025	933826	1,779,851
1923	"	40	376	4283	1840	6123	1022587	854772	1,877,359

The reader will recall that in the diagram of the Japanese educational system in Figure 4 an "Advanced Common School" course of eight years is shown, and that it was explained that this is for students who do not intend to take the middle school or secondary training. When the system in Korea was made equal to that in Japan such advanced-common courses were opened for Koreans, though in practice there are as yet very few in operation.[29] For students completing the eight years of this advanced-common school, the government now offers a three-year Industrial school which it calls "Industrial Continuation School." This is in a way the successor of the old Elementary Industrial School, though it is plain that a school which offers a three-years course on the completion of eight years of schooling is so different from the one-year elementary schools described as to be really a new departure in industrial or vocational training. The courses offered are in the same branches as those in the five-year schools, and the statistics for them are given in the same form as the longer course.

28 1922 figures from "Statistics" Educational pamphlet in Japanese, 1923; 1923 figures from "Report of Schools in Chosen" (in Japanese), 1924.

29 A total of 421 pupils are reported in these advanced yrs. of the Common School course in 1923.

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Statistics Three-Year Industrial Schools 1922, 1923 (30)

Year	Type	Schools No.	No. of Tchrs.	Pupils K.	Pupils J.	Pupils Total	Expenditure (Yen) Ordnry	Expenditure (Yen) Ext. Or.	Expenditure (Yen) Total
1922	Agri.	6	15	322	——	322	14,021	240	14,261
1923	"	7	19	434	——	434	24,968	130	25,098
1922	Com.	8	48	394	174	568	18,748	14,490	33,238
1923	"	8	53	415	181	596	29,233	295	29,528
1922	Tech.	4	23	143	——	143	25,165	——	25,165
1923	"	7	36	280	19	299	29,790	300	30,090
1922	Fish.	2	9	54	——	54	15,892	3,120	19,012
1923	"	1	3	47	——	47	2,836	——	2,836
1922	Total	20	95	913	174	1087	73,826	17,850	91,676
1923	"	23	111	1176	200	1376	86,837	725	87,562

These are reported as three-year courses, but as the edict had only been in force two years at the time of our latest reports, the third year of the course was not then in operation. The division of enrollment between the first and second years in 1923 was 844 and 532 respectively, and it is probably safe to estimate that at least two-thirds of those in the present second year will go on so that the figures for 1924 should show a total of between 1500 and 2000 in these schools, even without an increase over the rate for these first two years. The total enrollment for both grades of industrial schools for 1923 is only 6123, which is not startlingly great when we consider the theoretical need of this type of training, and the emphasis placed on it by the former administration. The lack of industrial and commercial development and the consequent absence of practical demand, the desperate need of teachers for the common and private schools, and the comparative aversion of the student class for this type of work are the most probable explanations for the relative unpopularity of the vocational education offered by the government.

The new industrial schools give excellent courses, which should be of great value to the boy who does not wish the more academic training of the middle and higher common schools. Especially in agriculture there is a great field for this type of education. To date, however, there seems to be

30 1922 figures from "Statistics" ed. pamphlet in Japanese 1923; 1923 figures from "Rep. of Schs. in Chosen" (in Jap.) 1924.

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a feeling that one does not go to school to be a farmer, and conversely that if one is to be a farmer one does not go to school. It is to be hoped that this impression will die out and that the next decade will see a large increase in the number who avail themselves of the opportunities offered under the present system for training in farming, fishery, and other nonprofessional occupations.

c. Secondary Schools.

If we accept the statement that none of the mission schools did any real secondary school work till the beginning of the present century, we must also accept the Middle school established by the Korean government in 1896 as the first school of secondary grade in Korea. Mr. Hulbert has told us that due to a number of causes the work was not what had been hoped and that the enrollment was far below capacity, partly because the graduates were not properly rewarded by the government and partly because the people had not yet awakened to the need of education. Up to 1909 it remained the only government secondary school in Korea, and in 1911 it was made a Higher Common School under the ordinance of that year. In Pyengyang a private school for teaching Japanese was transferred to the Korean government in 1908, and a year later was reorganized by them as a secondary school for boys, becoming a Higher Common school under the ordinance of 1911. Up till 1916 these two were the only government secondary schools in the country for Korean boys, but in that year a third was organized in the city of Taiku in the south, and in 1918 a fourth was opened on the northeast coast in the city of Hamheung.[31]

Though at least technically ahead of the missions in secondary schooling for boys, the government fell behind them in such work for girls, and it was not till 1908 that the Korean Government opened their first Girls' High School in Seoul. In 1911 this was reduced to a three-year Girls' Higher Common School under the provisions of the educational ordinance. The curriculum provides a so-called "arts" course, "intended for girls desiring to study sewing and handicraft" in addition to the regular course. For three years this was the only secondary school provided by the government for

[31] Manual of Education in Chosen, 1920, pp. 54, 55.

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Korean girls, but in 1914 another was established in Pyengyang.[32]

The present administration has increased the number of boys' Higher Common Schools from four to twelve[33] but has not yet established any new secondary school for girls, though both boys' and girls' schools have been raised to the standards of Japan proper by the new edict. Statistics for secondary schools, boys and girls, for Japanese and Koreans from 1907-1923 are given together below. The reader is again asked to remember that for most of the period covered by the statistics the boys' and girls' schools for Japanese offered respectively five and four-year courses, while the schools for Koreans gave four years for boys and three years for girls.

Statistics, Secondary Schools for Japanese and Koreans Boys and Girls, 1907-1923 (x)

Year	For Japanese No. Schs.	No. Tchs.	B.	For Koreans No. Schs.	No. Tchs.	G.
1907	1	15	116	—	—	——
1908	1	16	158	1	—	——
1909	2	27	248	1	7	162
1910	2	27	227	1	12	175
1911	2	60	795	1	13	126
1912	2	64	777	1	20	116
1913	2	66	910	1	18	147
1914	2	61	879	2	26	159
1915	2	60	971	2	28	289
1916	3	72	1111	2	29	323
1917	3	82	1268	2	33	495
1918	4	84	1714	2	30	392
1919	5			2		
1920	5			2		
1921	7			2		
1922	12	188	3437	2	40	621
1923	12	249	4274	2	41	638

The central government maintains all the secondary schools for Koreans, both boys and girls, and eight of the nine schools

x Report of Reforms and Progress, 1907-1922; ed. pamphlet in Japanese 1923; Report of Schools in Chosen 1924; Manual of Education, 1920.

[32]Manual of Education in Chosen, 1920, pp. 60, 62.

[33]New schools are located; Chunju (N. Chulla); Kwangju (S. Chulla); Kongju (S. Choongchung); Haiju (Whanghai); Kyongsong (N. Hamkyung); New Wiju (N. Pyengyang); Tongnai (S. Kyengsang) and a second school in Seoul.

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Statistics, Secondary Schools for Japanese and Koreans

Boys and Girls, 1907-1923.[34]

For Japanese

Year	No. Schs.	No. Tchs.	No. B.	No. Schs.	No. Tchs.	No. G.
1907	—	—		4	32	177
1908	—	—		4	39	295
1909	1	8	154	3	37	397
1910	1	21	205	3	41	515
1911	2	28	346	3	44	625
1912	1	34	456	3	48	738
1913	2	46	626	6	60	916
1914	2	46	735	6	53	1012
1915	2	50	——	7	61	——
1916	3	59	1103	9	79	1381
1917	3	80	1383	10	84	1541
1918	5	88	1753	10	97	1718
1919	5			10		
1920	5		2197	11		2342
1921	7		2641	12		3066
1922	7	172	3080	13	185	3738
1923	9	194	3393	19	213	4475

for Japanese boys. The nineteen schools for Japanese girls are listed as public, not government, which means that they are supported by the local school associations, though receiving certain government subsidies.[34] Formerly normal courses were given by the Higher Common Schools for Boys in Seoul and Pyengyang, and by the Girls' Higher Common School in Seoul. Under the new edict a government normal school has been organized in Seoul and thirteen provincial normal schools, one for each province, though the work is still carried on in connection with the Higher Common Schools wherever possible. The curricula prescribed by the government are taught not only in the government schools but in all recognized private, and in practically all private schools, failure to conform being usually a matter of qualified teachers, buildings, equipment and the like, rather than in the matter of the

[34] As stated in the section on education for Japanese these include a number of "Practical Girls' High Schools."

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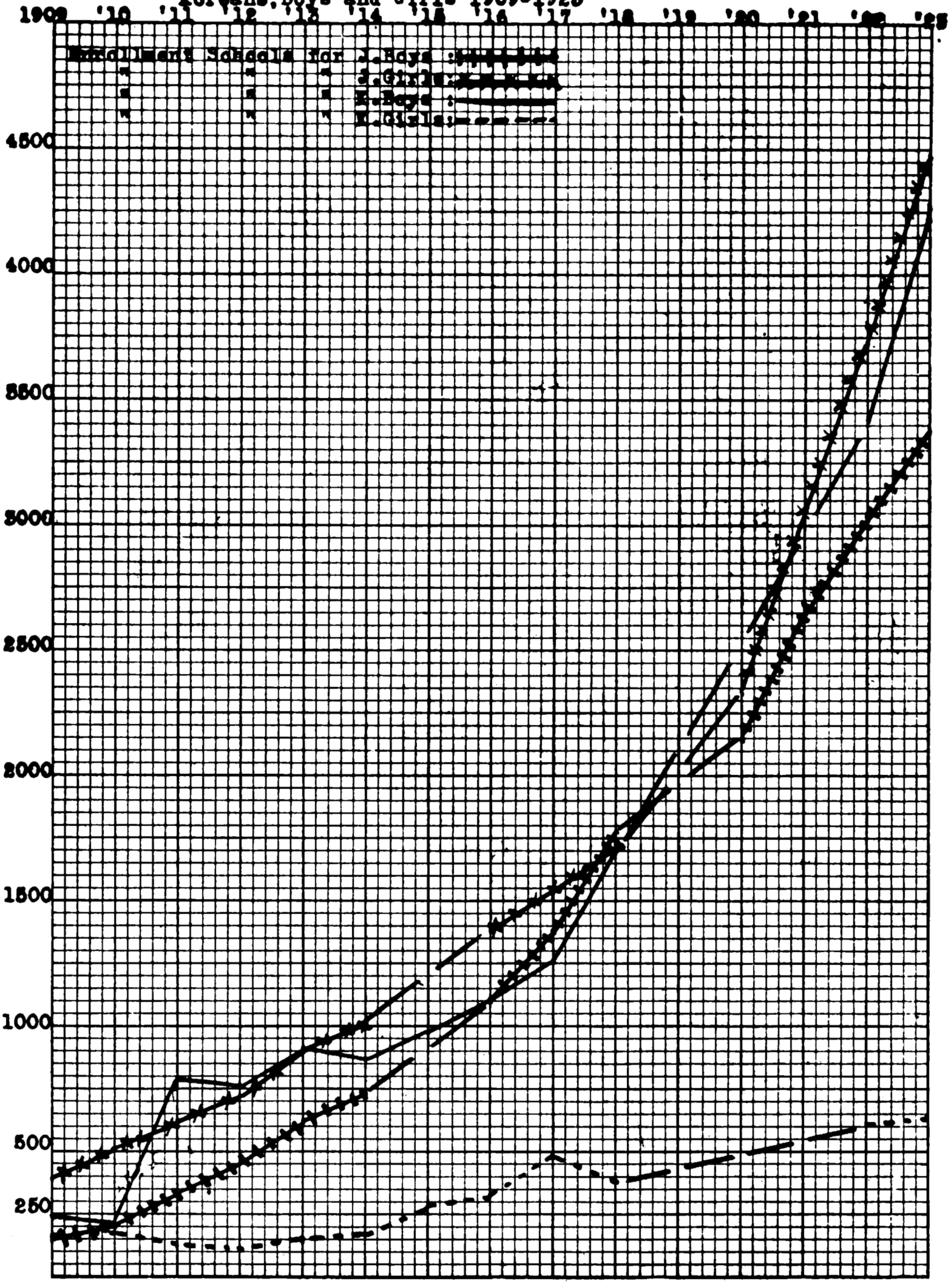
Fig.41 Enrollment Government Secondary Schools for Japanese & Koreans.Boys and Girls 1909-1925



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curriculum. The government courses for Boys and Girls Higher Common Schools under the law of 1911 and for Boys under the new ordinance are therefore given here to aid in a better understanding of the government system, and also that the reader may know approximately what all the "High School" boys and girls in Korea are studying.

Curricula Boys & Girls Higher Common Schools, Ordinance of 1911.

	Boys (35)				Girls (36)			
Subject Year	I	II	III	IV	I	II	III	
Hours								
Morals	1	1	1	1	1	1	2	
National Lang. (Jap.)	7	8	7	7	8	7	6	
Korean Lang. & Chinese Lit.	3	4	3	3	3	3	3	
For. Language	5	5	5	5	—	—	—	
History)	—	2	3	2	—	2	—	
Geography)	2	—			2	—	1	
Mathematics	4	4	5	4	2	2	3	
Nat. Science	4	2	2	—	3			
Phys. & Chem.	—	2	2	4		4	4	(Sci. & "House-hold matters"
Industry (Agric. Comm. or Manual)	2	2	2	2	7	7	7	(Sewing & Handicraft)
Law and Econ.	—	—	—	2				
Drawing	1	1	1	1	1	1	1	
Singing	1	1	—	—	2	2	2	
Physical Exer.	2	2	2	2	2	2	2	
Total hrs. per wk.	32	32	32	32	31	31	31	

35 Manual of Education in Chosen 1920, Appendix, following, p. 39.
36 Ibid, Appendix, following p. 72.

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Curriculum of Designated Private Boys Higher Common School ([37]) Ordinance of 1922.

Subject Year	I	II	III	IV	V
Hours					
Morals	1	1	1	1	1
Japanese Lang.	8	8	6	5	5
Korean Lang. & Chinese Lit.	3	3	2	3	3
For. Lang. (Eng.)	6	7	7	5	5
Hist. (of Japan)	2	2	—	—	—
Hist. (Foreign)	—	—	2	2	1
Geog. (Japan)	1	1	—	—	—
Geog. (Foreign)	—	—	1	2	—
Geog. (Physical)	—	—	—	—	2
Natural Sci. (Botany, Zoo. Physiol., Hygiene, Mineralogy)	2	2	2	1	—
Physics & Chem.	—	—	2	4	4
Math. (Arith. Solid Geo. & Trig.)	4	4	5	5	4
Law and Econ.	—	—	—	—	2
Bookkeeping	—	—	—	—	1
Drawing (Free-hand & Mechanical)	1	1	1	1	1
Singing	1	—	—	—	—
Physical Exercise	3	3	3	3	3
Bible (not in course Higher C. Schs)	2	2	2	2	2
Total	34	34	34	34	34

It would be manifestly unfair, or rather unjustifiable, to attempt to judge the adequacy of the secondary educational agencies by computing the ratio of schools to population as in the case of the Common schools. On this basis we could show that there is only one government Girls' Higher Com-

[37] Kindness Mr. E. W. Koons, J. D. Wells designated Higher Common School. Seoul. This is exactly same as Govt. course except for addition of Bible.

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mon school for over eight million people, and similarly that there is one Boys' Higher Common School for one million one hundred and sixty thousand people. Since, however, the enrollment in the secondary schools is dependent on a fraction of the number completing the common school course, it seems more significant, though less startling, to determine the ratio of secondary schools per 100,000 pupils in the common and primary schools. This ratio for Japanese and Koreans, boys and girls, is shown in the following table and in Fig. 42.

Ratio of Secondary Schools to 100,000 Common and Primary School Enrollment, Japanese and Korean, Boys and Girls, 1910-1918, 1922, 1923. [38]

	Secondary Schools for			
Year	K. Boys	K. Girls	J. Boys	J. Girls
1910	15.36	87.17	14.89	50.68
1911	7.66	41.96	11.98	41.88
1912	5.02	32.10	9.82	33.63
1913	4.60	27.63	17.19	58.52
1914	4.25	47.81	14.97	51.43
1915	3.73	38.51	13.21	53.65
1916	5.04	32.63	16.76	54.51
1917	4.55	25.96	15.05	55.04
1918	5.02	19.08	23.87	51.84
1922	6.12	6.67	25.65	52.62
1923	4.54	4.60	32.55	74.32

d. Higher Education.

If the reader will again turn back to Fig. 4 he will notice that in the educational system of Japan proper the graduate of the secondary school finds himself at a parting of the ways. He may enter a "special school" or "college" in his specialty, as Medicine, Law, Technology, Agriculture, etc., etc., for a

[38] Ratio based on No. secondary schools in table of Statistics for secondary schools for Japanese and Koreans, boys and girls, 1907-23 p. 296, and enrollment Boys and Girls in Primary and Common schools in table Primary and Common School Statistics 1907-1923 p. 285. It is of course obvious that the fall in ratio is due to the rapid increase of common over higher common schools and not to any absolute decrease in secondary schools.

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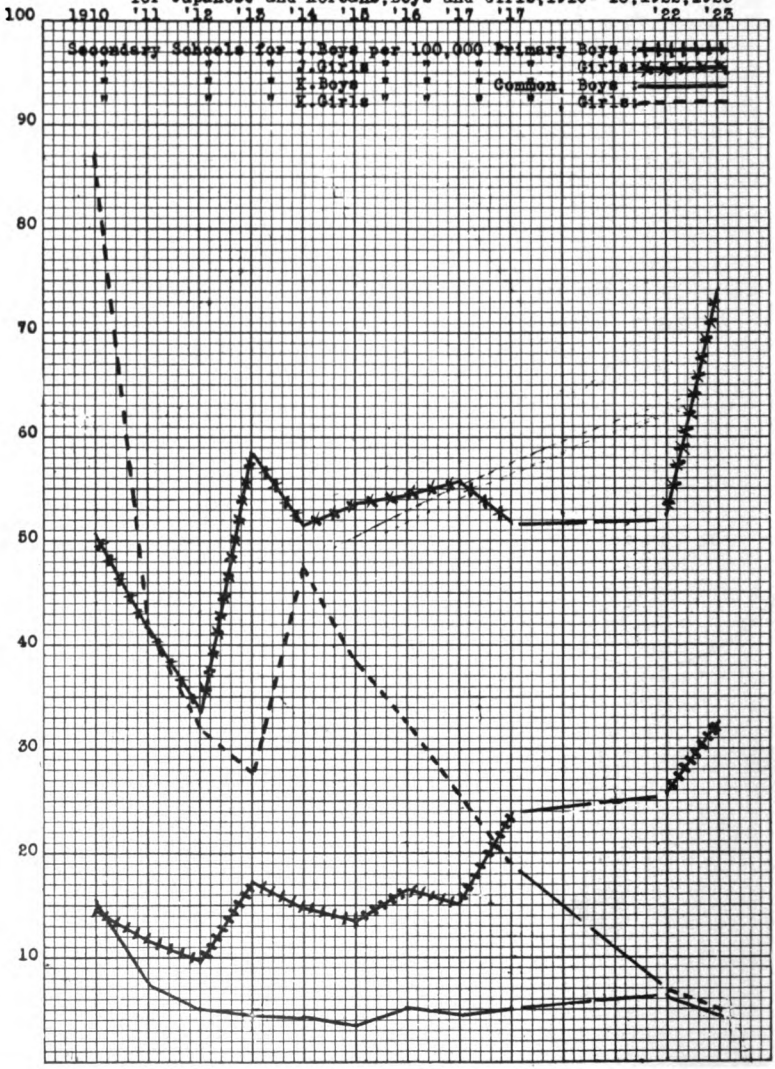
Fig.42 No. Secondary Schools per 100,000 Common and Primary Pupils for Japanese and Koreans, Boys and Girls, 1910-'18, 1922, 1923



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three or four years course, or he may decide to take the more thorough training of the University, in which case he enters the University Preparatory School for a three years course and then goes to the University for four more years in Medicine, Law, Agriculture, etc., according to his profession. It will also be recalled that the Ordinance of 1911 provided for a "special school" based on the total of eight years offered in Korea in the Common and Higher Common schools, and therefore lower than similar institutions in Japan. No University or plan for such advanced education existed, and therefore no University preparatory.

As stated in the section on the Ordinance of 1922, this has been entirely changed under the new administration. With the raising of the standards of the lower schools to a plane equal to that of Japan, the special schools were also raised, and steps taken to put into operation the provisions of the edict calling for a University in Seoul.

Temporary housing provision was made and examinations for entrance into the first year of the University preparatory school were held in the spring of 1924, which would mean that, barring unexpected delays, the first year of University work proper will be begun in 1927. At present the higher educational institutions provided by the government are five special schools or colleges, and a university preparatory school with university work to be begun in 1927.

The five colleges are Medicine, Technology, Agriculture and Dendrology, Law, and Commerce, which, with the exception of the college of Agriculture and Dendrology, are all located at Seoul, the last named being at the town of Suwon. The schools of Law, Agriculture, Technology and Commerce have three-year courses while the period of study in the School of Medicine is four years. All but the Commercial College date back in one form or another to the former Korean government, and have passed through numerous changes both real and nominal since their original establishment. The Medical School was organized as far back as 1899 and graduated 19 students in 1902. It became a special school on the publication of the Regulations for Special schools in 1916 and was raised to the new standard with the other schools in 1922. The Law College was the Law school established by the Korean government in 1895, and after passing from one department to another in the reorganization of

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administration at the time of annexation, finally became a special school in 1916. The Agricultural and Technical schools were also established by the Korean government, though not as colleges or higher schools. After being neglected in the last stormy days of the old government and transferred from one department to another in the reorganization, they finally became special schools, the Technical school in 1916 and the Agricultural in 1918.[39] The school of Commerce is the latest addition to the number of colleges having been opened in 1922. It is not necessary to go into a lengthy history or description of any of these institutions. The Medical College is the most impressive to the visitor to Seoul. It is housed in good buildings on a beautiful and commanding site in the northeast part of the city in connection with the Government-General Hospital. The Technical School, or School of Technical Industry, as it is sometimes called, suffers by comparison with the Medical College. It is located in the valley below the latter institution and its buildings are much poorer in appearance. It is, however, a very interesting and valuable school giving courses in ceramics, dyeing, applied chemistry, engineering, architecture and mining in the college department, and courses in carpentry, metallurgy, weaving, dyeing and ceramics in the Industrial Institute attached to it as a lower school. The School of Agriculture and Dendrology is located about 25 miles from Seoul outside the old city of Suwon where ample space for experimental work is provided. Its buildings are neither large nor beautiful, but are none the less adequate for its present purposes and much good work of an agricultural nature has been done in the school. In an agricultural country such as Korea it should have almost unlimited possibilities of public and private service.

None of these schools in buildings, equipment or educational program are at all comparable to the corresponding departments in the larger universities in the United States. The visitor or student should remember in this connection that they are not Universities and not in the United States. In other words, they do not aim to carry on such a type of work as is provided in the Japanese Universities, and the problems and conditions which they face are those of Korea

[39] Manual of Education in Chosen, 1920, pp. 75-84.

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Statistics Special Schools (Colleges) 1918 and 1923 (40).

			No. of Students by Classes					
Year	Sch.	Tchrs.	I	II	III	IV	Total	Expend.
1918	Law	14	55	45	45		145	Yen 20,157
1923	"	12	58	46	43		147	55,844
1918	Medic.	45	100	70	58	49	281	30,336
1923	"	59	122	112	83	82	399	88,110
1918	Tech.	57	128	103	26		257	99,177
1923	"	54	63	40	32		135	148,182
1918	Agric.	15	21	19	25		65	25,919
1923	"	18	85	52	30		167	132,430
1918	Com.	—	——	—	—		——	———
1923	"	36	77	76	60		213	146,683
Totals								
1918	4 Schs.	131	306	237	154	49	746	175,609
1923	5 "	179	405	326	248	82	1,061	571,249

Japanese and Korean Teachers and Students in Special Schools 1923 (41).

			Students				
	School	Tchrs.	I	II	III	IV	Total
Japanese	Law	11	4	2	—	—	6
Korean	"	1	54	44	43	—	141
Japanese	Medic.	56	61	57	34	31	183
Korean	"	3	61	55	49	51	216
Japanese	Tech.	53	39	28	20	—	87
Korean	"	1	24	12	12	—	48
Japanese	Agric.	15	54	39	14	—	107
Korean	"	3	31	13	16	—	60
Japanese	Com.	34	65	73	60	—	198
Korean	"	—	12	3	—	—	15
Japanese	Total	169	223	199	128	31	581
Korean	Total	8	182	127	120	51	480

and not those of America. In the agricultural and technical fields it is more than possible that the simpler and compara-

40 1918 data from Manual of Education in Chosen 1920, opp., p. 85; 1923 data from Report of Schools in Chosen 1924, pp. 55-58.
41 Report of Schools in Chosen 1924, pp. 55-58.

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tively more primitive approach of these schools to their problems is better suited to their ends than more elaborate and highly developed institutions would be in the present state of general education and economic conditions in Korea. Statistics for government special (college) education as a whole for 1918 and 1923 are given so that the reader may compare the last year of the old administration with the work now done under Baron Saito's government. The contrast is naturally not so great here as in either common or higher common schools, since at least five years from the enforcement of the new edict must elapse before the reforms and advances in the lower and secondary schools are noticeably felt in higher education.

The revised provisions for normal education deserve a further work of explanation, though in Korea the normal school comes under the head of secondary education and has been briefly referred to in that section.

The requirement for entrance to normal schools or classes is the completion of a primary school or a six-year common school course. The normal course itself is to be six years for men and five for women, in both of which cases the last year is given to practice-teaching, and called a "practice-course." So-called post-graduate courses and teacher training courses are also provided for, while certain qualified teachers may be sent to higher normal schools or to colleges and universities in Japan for further training.[42] Up to the date of the publication of the latest report on education by the Government General of Chosen, one Government and 13 provincial normal schools had been established under the new ordinance. None of these have in operation more than four years of the proposed six-year course, the government school in Seoul having three years of the regular and one practice year, the provincial school at Kongju having two years and all the rest only one, since most of them had been established only a few months before the time of the report.

42 Report of Reforms and Progress in Chosen 1921-22, pp. 92, 95, 96.

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The statistics for the fourteen schools for 1923 are given below:

Statistics Government and Public Normal Schools in Korea, 1923. [43]

No. of Tchrs.	Students by Years I	II	III	Pract.	Total	Korean	Jap.	Expend.
165	1,295	151	75	142	1,663	1,249	414	Y 1,171,344

The preceding sections cover all the formal educational work of the government general in Korea. The old Confucian academy is maintained by a government grant as a sort of scholastic honorary society under the name of Kyung-hanwon (Japanese. Keigakuin), and conducts the semi-religious Confucian spring and fall festivals, provides lectures on the classics and publishes a periodical of its own.[44] Many of the old district shrines and Confucian centres are similarly maintained but are hardly to be considered in a study of modern education, or in their present function as educational agencies at all. An orphan asylum and a school for the Blind and Deaf are carried on as two departments of the Government Charity Asylum. Neither department is large, but they serve as sample institutions and care for a considerable number of individuals who would otherwise be entirely uncared for and untrained. The orphans receive a common school education (six-year course) and some agricultural training. The blind are taught massage and the deaf sewing. Up to 1922 some 500 orphans had been received in the asylum and 125 were then in the school. The report of the school for Blind and Deaf for the same year showed 38 blind and 45 deaf-mute inmates.[45]

The reader who has studied the tables of statistics and followed this statement of the work of the Government-General in Chosen cannot but have noted both how much has been done by the present government and how much remains to be done. The immediate objectives stated soon after the inauguration of the new regime have been largely accomplished. These were the raising of the standards to those of Japan, provision of higher common schools for each province, and of common schools in the ratio of at least one for every

[43] Report of Schools in Chosen (in Japanese), pp. 59-64.
[44] Report of Reforms and Progress in Chosen, 1921-22, pp. 105, 106.
[45] Ibid., pp. 116, 117.

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three village-districts, the creation of a University and of more adequate teacher-training or normal schools. While exact figures for the number of "myon" or village-districts are not available it is the writer's understanding that there are slightly under 3000 such district so that by the provision of 959 common schools, 12 Higher Common Schools,[46] 14 Normal schools, and the preliminaries for a University, these immediate objectives may be considered as achieved.

It is inconceivable, however, that the government should rest content with what has been done. If we assume that the provision for the education of Japanese is relatively adequate, it is a simple matter to determine what must be done to bring the educational facilities for Koreans up to this mark. The table for the ratio of common and primary schools to population (p. 231) and Fig. 32, show that there are somewhat over 107 Primary schools per 100,000 of the Japanese population. If for convenience we disregard the extra seven schools and aim at an even hundred schools per hundred thousand of the Korean population, it is obvious that a total of 17,000 schools would be necessary to make the facilities for the two peoples relatively equal, of which slightly under 1000 are now provided. Cut the proportion down by fifty or even seventy-five percent. and there still remains five to ten times as many schools as are now in operation. In secondary education it is more difficult to set any definite objective; but again, if we assume that the ratio for Japanese boys (Fig. 42) of slightly over 32.50 schools per hundred thousand pupils in the lower schools (p. 299) is adequate, it is not difficult to estimate that for a common school enrollment of 3,000,000 (which is well under the probable school population of the country) it would be necessary to provide approximately 975 Higher Common schools for boys and girls! Such figures are astounding when compared with figures of 1923, but turn or cut them as we will, even the remaining fractions show that the educational task in Korea is but begun. That it was seriously begun by the government in 1920 is plain, but it is equally plain that for a considerable period to come private education, both Korean and mission, must co-operate with the government in the attempt to meet the needs of the people.

[46] There are 13 provinces.

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CHAPTER XII.

VI. OPPORTUNITY.

Fortunately for human progress it is as difficult for man to live or think in a single tense as it would be for us to think of the material world in which we live in terms of one dimension. The most care-free and thoughtless individual, who seems to live only in the present, has not cut the present which he enjoys free from the bonds which link it with the past or lead to the future, but has merely shortened the vista of past and future on which he looks. In the preceding chapters we have been chiefly engaged in a backward glance over a period of approximately forty years in the life of a very old country. We have read of schools for boys and girls, for men and women, schools lower, middle and higher; we have seen something of the introduction of the newer methods of the Occident to the Orient. In a few cases we have criticized or praised, but in the main we have confined ourselves to the simple record of past events and processes and the resulting present conditions. It is hardly possible, however, that the most casual reader can have glanced through these pages without considering the implications which these processes of the past and conditions of the present have for the future. Indeed, it is hardly likely that anyone who is not interested in some opportunity for the future will even glance at this record.

Opportunity may of course be conceived in terms of either immediate or remote results, in a narrow or in a broad field, and from different points of view by different observers. It is the writer's firm belief that Korea to-day presents a magnificent opportunity for an attempt at the achievement of social and international objectives which are as important to the school-teacher in New York as to the little boys now sing-songing their lessons in one of the old-fashioned village schools of Korea. The role of prophet has been disclaimed and it is not now the writer's intention to take it up. All attendant risks might be eliminated by the use of a few trusty "ifs" or the services of the still more accommodating "Other

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things being equal." It is improbable that any one having a faithful and hard-working "other things being equal" at his command, has ever been caught in an embarrassing position. Despite this the writer is more interested in the opportunity latent in the present than in the specific form or date of possible results.

1. The Material for Education.

The opportunity for the achievement of any result depends not only on the tools available for the work, but more vitally upon the nature of the raw material. It is necessary then to consider very briefly the kind of material for education which the Korean people present. The casual tourist is not usually impressed with the character of the people. Even university professors have been "through Korea," spending as much as two whole weeks in the country and have gone away to write books which authoritatively assign the Korean to a very low place on the scale of intellect, character and industry. Several of these had their eyes so dazzled by uniforms and glittering decorations that it is doubtful if they saw anything but the glare.

While it is quite possible that "it is better to be an ancestor than to have them" there are a number of authorities who place a large emphasis on heredity, and its testimony as to the character of the Koreans should not be neglected. The story is so long and so many volumes would be required to tell it in full, that the mere mention of a few outstanding facts must suffice. The invention of a very wonderful phonetic alphabet in the 15th century has already been spoken of; the oldest printed book in the world is a Korean book in the British Museum and there is good evidence to believe that printing from movable type was invented in Korea. The oldest structure built solely for astronomical research and still standing, anywhere in the world is the famous observatory at Kyungju, Korea, built by a Korea queen in 647 A.D. That the studies pursued along these lines in Korea were real research is shown by the celestial planisphere of King Yi-Tai-jo on which Dr. W. C. Rufus of the astronomical department of the University of Michigan has written a monograph. The first iron-clad vessel of war was neither the "Monitor" nor the "Merrimac" but the Korean

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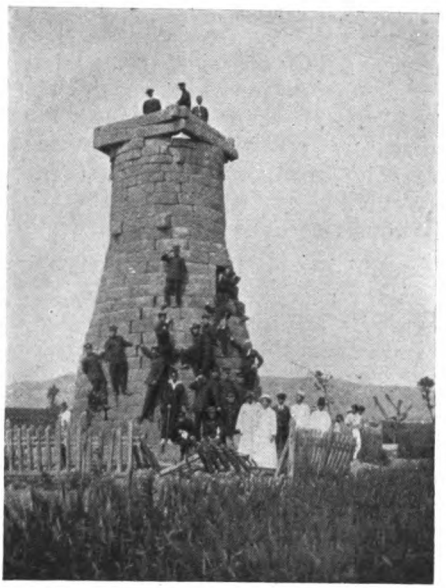
VOWELS.

아 a, 야 ya, 어 ŏ, 여 yŏ, 오 ō, 요 yō, 우 u, 유 yu,
으 eu, 이 i, ㅏ a.

CONSONANTS.

ㄱ k, ㅁ m, ㄴ n, ㅂ p, ㄹ r *or* l, ㅅ s *or final* t,
ㄷ t, ㅈ j, ㅇ ng, ㅋ hk, ㅍ hp, ㅌ ht,
ㅊ tj *or* ch, *and* ㅎ h.



KOREA IN HISTORY.
Korean alphabet invented in 15th Century.
Korean Astronomical observatory built about 1,500 years ago by Queen of Silla.

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"Tortoise" built and successfully operated during Hideoyoshi's invasion of Korea in 1592 A.D. In the world of art the paintings, sculpture and other works which have come down to the present excite the wondering admiration of all who have seen them. Starr, Fenollosa and many others have borne testimony on this subject. Fenellosa, who never saw some of the finest examples of Korean art, still says "she (Korea) betrayed so much of independent vigor as to make her art a special and important centre of creation," and a little later speaks of Korean art as "a splendour which fairly surpassed that of her two chief rivals."[1] Whether classified as art or industry the ancient pottery of Korea is famous and her contribution to Japan in this and other lines is acknowledged by all. A Japanese testimony on this point is interesting:

> "In past ages Korea reached an advanced stage in various arts and industries, so that Japan obtained from her the arts of weaving, keramics, metal casting and architecture." . . . "Should the young generation of men whose ancestors exhibited remarkable talents in the various arts be brought under uniform guidance and properly trained they will undoubtedly show once more their old industrial activity."[2]

Much more could be written, but enough has been said to indicate that on the score of heredity we may expect a great deal from the "material" for education in Korea.

Korean literary accomplishments under the old education are notable and have been commented on by many writers, both Japanese and occidental. A French scholar who made a special study of all the books printed in Korea from the invention of printing down to the latter part of the last century speaks with admiration of the scope and thoroughness of the works published in a wide range of fields.[3] A glimpse of the Korean attitude toward education and teachers is shown in the following quotation from an address by Mr. Sekiya, formerly head of the Educational Bureau under the Government General:

[1] Fenollosa, E. F., "Epochs of Chinese and Japanese Art," Vol. 1, p. 46.
[2] Report of Reforms and Progress, 1907, p. 86.
[3] Guerin "Bibliographie Coreenne" (2 vols.).

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"In Chosen (Korea) the relation between teachers and pupils is of a very intimate kind and the respect shown to the former by the latter is such as is rarely seen in Japan." [4]

But in the present generation the most common charge against the Korean is that of "incurable laziness." Every synonym to be found in the thesaurus for this vice is used by such writers as the eminent professor who "came to know the people," he says, but who neglects to mention that this knowledge was achieved without a word of the language, without hearing the opinions of people who had been many years in the country and all in the space of an officially conducted tour of a few weeks. Under the circumstances we may be pardoned for placing greater value on the testimony of Mr. Thomas Van Ess, auditor of the O. C. Mining Company who wrote:

"I have had Koreans working under me for *thirteen years*. I have always found them to be diligent, good workers, and very quick to learn, and in my opinion, taking them as a whole, much easier to teach than the other Oriental races, with which I have also had many years experience. The company employs on the concession about 5,000 Koreans, and the heads of departments can all produce dozens of natives who are now experts at their various duties, which include work as miners, timbermen, hoist and stationary engineers, machinists, blacksmiths, carpenters, electricians, assayers, millmen and hospital assistants. All that is necessary to bring out the splendid capabilities of the Korean is a practical education."

The writer from whom this quotation is taken, further states that this was but one of the replies to a questionnaire on the subject sent to business men in Korea and that the replies "are unanimously and emphatically in accord with the opinion of Mr. Van Ess." [5] The same writer quotes others on the "energy and industry" of the Koreans, but apparently forgets this in later pages when for reasons not clear he falls back on the epithets of less well-informed writers. None of

[4] Address to Principals of Common Schools, April, 1911; "Manual of Education in Chosen," 1920, p. 33.

[5] Brown, A. J. "The Mastery of the Far East," p. 56.

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KOREANS AT WORK.
Threshing; Ploughing.

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these gentlemen attempt to explain how some twelve to fifteen million such people have supported themselves by agriculture in an extremely mountainous section of the north temperate zone. The long Korean winter, with the temperature in many parts of the country frequently dropping to 10, 20 or 30 degrees below zero Fahrenheit, does not encourage the life of the "lotus-eaters"; leafy bowers are not popular under such conditions and nowhere in the country do fruits or foods of any sort grow themselves and fall into waiting mouths. Again, either we must assume sex-differences of a startling character or explain how such lazy women accomplish the feat of keeping the nation dressed in white, as well as the other chores of feeding and caring for large families. It is true that the Korean does not hitch his women to cart or plow or use them to coal steamers or do other work of this sort, but there are other countries where this failure is not charged to laziness. The testimony of missionaries who have spent their lives in the country might also be cited, but this is a practice much frowned on by travellers who seem to feel that religious training, long experience in the country and the absence of noticeable ulterior motive makes missionary opinion unreliable. No such evidence is introduced here, but it would seem that Mr. Van Ess and others like him were in a position to speak with some authority and we have seen that their testimony is "unanimously and emphatically" for the industry and energy of the Koreans.

On the subject of the intellectual ability of the Koreans, missionaries, the Japanese teachers in the schools in Korea, and professors in the United States who have come in contact with Korean students, speak with praise that is surprising in its unanimity.

In inheritance, industry and intellectual capacity there is, then, good ground to believe that the Korean people present for education a "material" which, if properly treated, has large possibilities.

2. Conditions for an Educational Experiment.

Not only is the material for education promising, but the conditions for an educational experiment on a large scale are most favorable.

The country itself, a peninsula some five or six hundred miles long by about 200 wide, is comparatively small and

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compact. While there are as yet only about 1100 miles of railway, it is well located and has done much to bring all parts of the country closer together and make easier the spread of education. The people are a single homogeneous race, with a single language intelligible to all in all parts of the land. There are, of course, colloquialisms, differences of pronunciation and the like, but there is nothing to prevent the student from the most northerly part of N. Hamkyung Province going to school in Seoul or Pyengyang, and taking a position as teacher in the extreme south and understanding and being understood at all times. The oft-mentioned phonetic writing is a priceless boon and makes the task of education immeasurably simpler. The large use of the Chinese ideographs in business and literature makes it still necessary to master a vocabulary of some thousands of these characters also, but through the vernacular even the man or woman who has not this knowledge is able to read and write and to receive some elements of education. Finally the work of the missions, the natives and the government has provided a nucleus of educated men and women and of educational institutions which make the task of the future vastly easier. We have seen that a number of the poorer type of private schools have been included in the village schools and that many other "sohtang" have adopted some elementary features of modern education, but even leaving the 21,000 such schools out of our reckoning the government statistics report 1966 public and private schools of all grades, for Koreans.[6] Of these about 1000 are Common schools, and while this is only one school per 17,000 of the population, they form centres of activity, and nuclei of education which only the men and women who knew Korea when there was not one modern school can fully appreciate.

The attitude and policy of the government is also a factor which makes educational work in Korea since 1920 vastly easier than before that date. Nor should it be forgotten that this attitude not only smoothes the way for private education but makes easier the work of the government itself. Racial prejudices and political enmities are not easily forgotten and obliterated, but it is certain that there is a much

[6] This is exclusive of the 464 elementary and secondary schools for Japanese, though a few Koreans (540 in all) now attend them. Report of Schools in Chosen 1924, pp. 1-5.

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greater chance of their passing out of existence under the policy of Baron Saito than there was under the strict military rule of his predecessors.

We have, then, in Korea a field, not too large and with certain main arteries of rapid travel and communication; a homogeneous people (or in other words, not only good material but material which does not require elaborate sorting into racial, religious, and national groups before it can be treated); a common and efficient written and spoken language; an educational foundation or at least starting point and a government more liberal and vastly more favorable to education than formerly. With these facts before him the reader will understand more clearly why it is that Korea offers to the educators a laboratory for a splendid experiment in education.

3. The Opportunity for the Government.

The educational objective of the government in Korea has been defined as that of racial assimilation. It is not our part at present to attack or attempt to defend the reasons and methods of the Japanese seizure of Korea. The fact remains that in 1910 it became a part of the Japanese empire and that schools and other educational agencies were set up with the purpose of training the Koreans to be "good and loyal subjects." Assimilation is a task of great difficulty which has been many times tried with few successes and many failures. To add to the natural difficulties, those in authority followed a short-sighted and tactless policy which further irritated the people and if it did not widen, certainly did nothing to lessen the breach between Koreans and Japanese.

Since 1920 a different plan has been tried. There are individuals who claim that had this plan been initiated in 1910, there would have been no Independence Movement in 1919. Such a statement is obviously beyond either confirmation or denial and creates as hot dispute as the assertion that the Koreans are perfectly contented.[7] It can, however, hardly be disputed that the absence of irritation is one of the conditions for the healing of wounds. Baron Saito and his ad-

[7] Such a statement was attributed (wrongly) to a leader in mission work in Korea while on a visit to the U. S. At once cables requesting confirmation or denial flew across the Pacific and much feeling was aroused by the report.

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visers have removed many such causes of irritation. The educational policy and work of the government have been dealt with at some length and the reader's attention has been repeatedly called to the startling changes which have been accomplished. The present administration has frequently stated its beneficent intent and purpose. Early in the new regime it announced certain immediate objectives in education. These have been practically accomplished and stand as concrete evidence of the good faith in which the promises were made. With these and the other work of the past five years as a foundation the government has an opportunity to prove to Koreans and to the world that its other declarations are to be equally trusted. Such a policy would do much toward the attainment of Japan's main objective, or at least to the creation of the friendly relations which are a prerequisite of such attainment. With conditions as they are today it would be suicidal to Japanese hopes and plans for the government to rest on the fact that it has provided one common school for every three village-districts and one higher common school for each province. Even without a reversal of policy, such a cessation of energy in the pursuit of the present policy would lose for them whatever has been gained and make still more difficult the accomplishment of their purpose. The physical conditions favoring education are even more favorable to government than to native or missionary education. The field for experimentation is within 12 hours of Japan proper. A beginning has been made. The experiment is said to be of sufficient national importance to warrant great effort. They should give Education a thorough trial.

4. The Opportunity for Korean Private Education.

The educational objective of Korean private schools, outside of the church schools, is the intellectual preparation of the Korean people for life and for life responsibilities in the Korea of to-morrow. If Korea is to enter upon an industrial period, if the Korean farmer is to compete with other farmers, if a new intellectual world is to be opened to young Korea, if the Korean is to have a part in the administration of government, then agencies for the requisite training must be prepared. We have seen that for some time to come government education cannot supply the need. We have also seen that the attitude toward private enterprise in education

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is much more liberal than formerly. Lastly it seems plain that if education is to be for Koreans it must sooner or later be by Koreans.

We have read of some hundreds of "various" secular private schools and of 21,000 old-fashioned village schools. We have had a glimpse of illiterate men and women and of the possibilities for them inherent in the Women's Educational Associations, Young Men's Associations and the like.

Korean private education may not have large capital at its command, but could it ask for larger opportunities for service than are offered by these backward schools, these new enterprises and the general conditions of to-day? Greater freedom, more encouragement, even guidance it may ask and should receive, but for the Korean school or for the Korean young man or woman there could hardly be larger or more varied opportunity for national service than at present.

5. The Opportunity for Missionary Education.

The missionary objective is essentially international and aims at the creation of an international spirit and the settlement of international problems on the basis of that "peace" and "good will" of which the angels sang. There are many who ridicule the idea of accomplishing anything in international relations on a religious basis and who consider the whole missionary program as a futile and wasteful expenditure of funds and effort. Some who take this attitude are frankly uninterested in international affairs and consider that the welfare of alien peoples is a matter which does not concern us. It is probably unnecessary to dwell at length on the shortsightedness of this point of view, but material for an appropriate answer was furnished by the Massachusetts Commissioner of Education in a lecture at New York University during the summer session of 1924. The Commissioner pointed out that the state and people of Massachusetts had come to realize that it was no longer possible for a district to rest content with the provision of adequate schools and education for its own population, and disregard the results of a failure in education in neighboring districts. He extended the principle and stated that education in New York, New Jersey and other eastern states was of deep interest to the people of Massachusetts, and then turning to the Superintendent of Schools of Berkely, California, who was also pre-

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sent, said that he believed the educational policies and work of California to be of direct concern to the people of Massachusetts, since in the modern world the results of success or failure in one locality must be felt very directly by another. The application of this point of view to the problems of the Far East is plain enough. It acquires added point, however, if we stop to consider present and past, time and travel relationships. About one hundred years ago a special messenger from the president took some twenty days to go from Washington, D. C., to St. Louis. Not long ago the newspapers noted very casually the arrival in New York of a shipment of silk from Yokohama in a few hours over 13 days. Imagine the excitement if the president's messenger had returned to announce the arrival in St. Louis of the entire population of Japan and Korea! Yet these peoples are nearer to us by some days than the St. Louis of those times to Washington.

It is possible that this is realized by a majority of thinking people, but a large number who feel the importance of the broader inter-relationships still consider the missionary program narrow rather than broad, and as of little consequence in international relations.

It is an interesting fact, in view of this opinion, that despite all the talk of world friendship and world responsibilities, religious bodies are the only organizations which have seriously undertaken work along these lines. There are a few societies for friendly relations, a few periodicals devoted to international affairs, but dependent on subscriptions and advertisements for support, a few scholarships for foreign students, and more recently the Rockefeller work in China as the first large attempt by a non-religious organization. The Red Cross has made itself felt in time of calamity in many parts of the world; similarly the work of the Near East Relief and the work for the starving populations of Russia has been called into being by special conditions and are essentially life-saving organizations. With the exception of these last practically all of the non-religious enterprises for international good will are expressions of the vision of certain far-sighted individuals. The Rhodes Scholarships, the Willard Straight Scholarships, the Barbour Scholarships, the Rockefeller work and the like are not the result of international mindedness by any large portions of the British or American public, but

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by private individuals. The missionary work of the churches remains the only organized effort supported by large groups; the religious motive remains the only one strong enough to sway such numbers to the extent of large financial support of practical effort on the field, or strong enough to send men and women in thousands to carry a personal message of international service. While the support given is still inadequate for a task of such magnitude, the total budgets for foreign mission work for 1920 of the denominations and boards cooperating in the Inter-church World Movement of North America amounted to $107,661,488,[8] while the Protestant missionaries in non-Christian countries at that time numbered 20,400.[9] The above figures indicate that the missionary program is at least a determined and serious effort to meet the problem, and thus far the only such effort. If we accept Commissioner Smith's point of view and its broader application it would seem that educators should devote careful study to the problem as a whole and make some serious attempt at its solution either by the support of existing movements or the substitution of more efficient methods if this be necessary.

The chief factor contributing to the efficiency of the missionary as an international ambassador is the disinterested and altruistic character of his work. Political agents, business men and others may be of highest character and command respect or admiration but however high may be their standards or however much their presence may contribute to the development of the country the primary reason for their presence is for their own, their company's or their country's benefit and not the benefit of the people among whom they are living. Dr. Reinsch, former United States minister to China paid high tribute to the work of the missionaries and he and many others have pointed out the peculiar advantages which they have as ambassadors of good will.

Granting the need for and effectiveness of missionary work in general in the solution of international problems, we are at present concerned with the peculiar opportunity for missionary education in Korea. The advantages of the material presented by the Korean people, the compact character of the country,

[8] Interchurch World Movement of North America, World Survey, Foreign Volume, p. 158.
[9] Ibid., p. 44.

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the homogeneity of the people and language have already been referred to, and all contribute to make the work of missionary education easier. In addition to these there are a sufficient number of mission and church schools to form a nucleus for future work just as the existing government institutions are a starting point for the future work of the government. For missionary work the organized native churches with a membership in the neighborhood of 300,000 constitute a further tremendous advantage as co-operating agents in future education, having the same ideals and purposes as the bodies which support the missionary enterprise. It has been claimed that these native churches "are comparatively indifferent to the social application of the gospel." [10] If this were true the size and organization of the groups of Korean Christians could not be counted on as a large factor in the work of missionary education. But, indefinite as were our figures on the share taken by Korean Christians in education as a whole, the general fact that they were taking a very large share stood out from the reports and figures quoted. The author of the above criticism is most intimately acquainted with the work of the Presbyterian church and we have seen that 96% of the elementary schools reported by the Presbyterian mission are supported by the native churches while their share in the secondary schools of this mission comes to 70% of the total. "Comparatively" is a dangerous word and the Korean studying these figures might state that "the Presbyterian churches of America are comparatively indifferent to the educational and social application of the gospel in Korea." When we add to the share in direct educational work the native support of the Y. M. C. A., the recently organized Korean Y. M. C. A., the charity work of the churches, the prosperous Korean orphan asylum in Seoul and other similar work we are led to believe that the comparison was with certain of the larger endowed churches in the United States where social work has been given special emphasis. We must also remember that such churches are comparatively rare even in the United States, and that participation in educational work is always the first sign of awakening social responsibility in the early church of all countries.

[10] Brown, A. J., "The Mastery of the Far East," p. 541.

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KOREA'S STRATEGIC POSITION IN THE FAR EAST.

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Without disputing the fact that the Korean churches have many social responsibilities to which they are not yet awake, it seems that the evidence in hand is sufficient to reassure us as to their hearty cooperation in educational work.

All of these factors have been considered chiefly in the advantages which they afford for missionary work in Korea. But the opportunity which is presented is not to be conceived in terms solely of and for Korea. The peninsula lies directly between China and Japan and under modern conditions of communication almost as near to the one as the other. The language, in common with Japanese, derives many of its terms from the Chinese and its sentence and grammatical structure is not dissimilar to that of Japan. Its people meet with Chinese and Japanese as Orientals with Orientals whereas the Occidental with the best of sympathy, with the most fluent language, and with the keenest understanding possible to him, is still an Occidental among Orientals.

The opportunity for missionary education in Korea, lies in welding a tool, from good material, in a convenient laboratory, in which the minimum equipment is already located and for which a number of competent assistants are available, by which tool not only Korea, but China and Japan may be more easily and more efficiently brought within the reach of the same great dynamic which has transformed the ideals and thought of Europe and America and which is responsible for the work of the 20,000 men and women who are now on the mission fields of the world striving for this end.

It is possible that the present force and present expenditure in Korea may suffice after a fashion or can be made to suffice for missionary education as something to be done because missions usually have schools or for other traditional reasons. If, however, the churches aim either at adequate provision for Korea or at making Korea an agency for the larger aim an entirely different attitude towards the maintenance of the work is necessary.

The various bodies now constituting the Federal Council of Protestant Missions should carry out a careful survey of the whole country. The plans of the government as to its future expansion, in extent, distribution and character should be ascertained and taken into careful account. The interrelation of the schools of different missions, the Christian constituency,

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the population, wealth and possible school population and the present funds available from all sources for each of the different grades of education should be studied. With these facts in hand it would be possible to arrive at a very trustworthy estimate of the number of schools of each grade necessary, their location, equipment and the force and funds necessary for their maintenance. At present the opening of new or closing of existing schools is largely a matter of finances without relation to other factors. Thus under financial stress it appears better to maintain a few schools of high grade rather than a number of schools of low standards, and the closure of the schools at A or B is discussed largely because they are the "poorest." This is quite natural, but it is possible that a survey such as is suggested might reveal the fact that these two were the most important strategically and should be maintained at all costs; or it might be found that so far from closing any of the existing schools one or two more should be opened. In any case the determination of policies either of expansion or retrenchment without such a survey is unscientific and uneconomical. When such a study had been made it would be possible to decide what should be the share of each mission and to present to the bodies supporting those missions a united and unified appeal in behalf of a program scientifically arrived at after consideration of the needs of the whole country and of the possibilities which that country offers as a potential envoy of the missionary message to the Far East.

Lacking such a survey any estimates are liable to the same faults as the methods which have thus far determined the educational needs. The writer is frequently asked what he considers adequate provision in education by the missions, and while fully realizing the dangers and faults of such a personal estimate is willing to make a tentative suggestion of his opinion as to the minimum needs so that the reader in the United States may see something of the magnitude of the task. It is perfectly certain that even these figures (which are probably too small) will be received with horror and the claim that they are impossible of attainment. The point which the writer wishes to emphasize is that while it is extremely likely that these figures as a personal estimate are wrong, they *cannot be wrong merely because they are too large.* Whether

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too large or too small can only be determined by a survey such as has been suggested.

As minimum needs the writer feels that in Korea the missions should maintain, in co-operation with the native churches, at least:

Schools No.	Type	@ Per Annum	Total Per Annum	Initial Ex. Bldgs. and Equipment
50	Common	$ 2400	$120,000	$ 250,000
25	High Common	8000	200,000	250,000
20	Industrial	5000	100,000	200,000
100	Hostels	500	50,000	200,000
3 or 4	Colleges	50000	200,000	4,000,000
			$670,000	$4,900,000

Common schools are set at the low number of fifty because the Government's first work will probably be that of bringing the number of "public common schools" to a place where they will be more nearly adequate. Two hundred dollars per month is not much but it is felt that this sum, which is more than many of the secondary schools are now receiving, with the amounts from native sources, would be sufficient to maintain the schools at government standards. Similarly $5,000 each for building and equipment seems very low but there are a number of schools which are now relatively well housed which would require less so that an average of Yen 10,000 seems sufficient as a minimum estimate. For the secondary schools $8,000 in addition to fees and native contributions should be fairly adequate unless the costs of education rise at a much sharper rate than in recent years. The estimate for buildings and equipment is low as compared to the common schools because while much is needed practically all have buildings which are usable and there are few if any cases where an entire new plant would be necessary; even so, $10,000 each is distinctly a minimum. Twenty industrial schools is more or less of an arbitrary number set with the idea that there should be one in connection with each of the boys' secondary schools and a few extra. Five thousand is more than the amount estimated for the common schools because for some years to come native support of industrial schools will probably be low. The equipment and building estimate of $10,000 each is also low but

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would provide native or Japanese style buildings and simple equipment for native industries.

The hostels have been successfully tried by both the English church mission and by the Catholic and offer an excellent means of caring for students attending the government schools at a comparatively low cost. Native buildings and native heads for these hostels should make it possible to provide them for $2,000 each and operate them for somewhere near the $500 each estimated. In the estimate of the colleges, the medical college and at least one college for women are obvious necessities. The writer believes that two other colleges for men are also necessary but there are those who deem one enough. In any case $50,000 each per annum is hardly excessive, nor buildings and equipment at the rate of $1,000,000 each. The Chosen Christian College alone is now seeking to raise $800,000 for buildings and equipment in addition to the amount already invested. Besides necessarily higher costs of college education, the large investment of missionary funds in such work is relative economy since it is cheaper in the long run and more effective to train teachers and teachers of teachers than to do the direct training of students in the lower schools. The total annual expenditure thus estimated is $670,000 or a little more than three times the total board grants for education in 1923. Taken as a total the figures appear large but as the items are considered one at a time their adequacy in each case seems doubtfully low. Especially is this true of the number of Common and Industrial Schools, and possibly of the Higher Common Schools. This estimate has taken no account of the number or expenses of religious schools necessary as a part of the equipment if Korea is to be made the scene of a great missionary experiment with the purpose of influencing the whole Far East. That they are a necessity the writer believes very strongly and they have not been included because the present study is chiefly concerned with general education under missionary auspices; also, because of their religious nature and consequent denominational tone they can seldom be brought within the scope of such a survey as is suggested, for while two missions of differing denominations may unite in a Common, Higher Common or Industrial school or college it is rarely that they will consent to a union Bible School or Theological Seminary.

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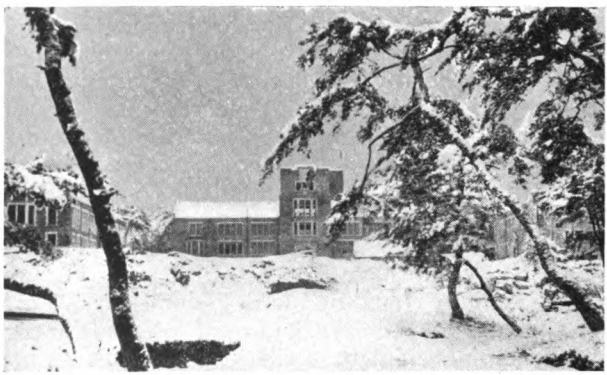
The facts and figures presented in this outline of modern education in Korea have never been gathered together before. The writer believes that in the study of the work that has been done, and its presentation as a whole the serious student of missions, of Japan, and of the results of national contacts will find much of interest and profit. It is probable that for some years to come the churches will continue to carry the whole burden of the mission of international good-will, but it is to be hoped that the day will come when those who at present merely talk or write of these vital problems will themselves lend a hand.

That an opportunity to break down racial and national barriers of ill-will and build in their place highways of friendship throughout the Far East lies in an adequate and statesmanlike program of missionary education in Korea is certain. If the present study helps to awaken men and women in and out of the churches to see this opportunity and meet it; if it can bring about a better understanding of the problems and conditions in Korea; if it can help the busy worker in Korea or the student in America; if it can be of service it will be successful in all that is hoped for it.



CHOSEN CHRISTIAN COLLEGE CAMPUS
IN WINTER

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APPENDIX A

Chosen Educational Ordinance of 1922.

ART. I. Education in Chosen is governed by this Ordinance.

ART. II. Common education of those usually speaking the national language is governed by the Ordinances for a Primary School, Middle School, and Girls' High School, though the functions of the Minister of Education mentioned in these Ordinances are performed by the Governor-General of Chosen.

If exceptions are deemed necessary with regard to the case stated in the preceding paragraph due to conditions peculiar to Chosen, the Governor-General of Chosen is authorized to make special provision.

ART. III. Schools giving common education to those not usually speaking the national language are a Common School, Higher Common School, and Girls' Higher Common School.

ART. IV. A Common School aims at giving children moral training, while paying due attention to their physical growth, at cultivating in them the character of a good subject by imparting elementary knowledge and art indispensable to life, and withal at making them master the national language.

ART. V. The course of study of a Common School is six years, though it may be shortened to five or four years should the conditions of the locality in which it stands necessitate it.

Children not less than full six years of age are eligible for admission to a Common School.

A Common School with a six-year course may add a higher course of two years' duration.

Only those will be admitted to the higher course who have finished the six-year course of a Common School or whose scholarship is recognized as equal to, or higher than, the standard laid down by the Governor-General of Chosen.

A Common School may have a supplementary course.

The course of study and entrance qualification for the supplementary course are fixed by the Governor-General of Chosen.

ART. VI. A Higher Common School aims at giving boys moral education while paying due attention to their physical growth, at cultivating in them the character of a good subject by imparting common knowledge and art useful for life, and at making them proficient in the national language.

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ART. VII. The course of study of a Higher Common School is five years.

Only those are eligible for admission to a Higher Common School who have finished a Common School course of six years, or whose scholarship is recognized as equal to, or higher than, the standard laid down by the Governor-General of Chosen.

A Higher Common School may have a supplementary course.

The course of study and entrance qualification for the supplementary course are fixed by the Governor-General of Chosen.

ART. VIII. A Girls' Higher Common School aims at giving girls moral education while paying due attention to their physical growth and the fostering of female virtues, at cultivating in them the character of a good subject by instructing them in common knowledge and art useful for life, and at making them proficient in the national language.

ART. IX. The course of study of a Girls' Higher Common School is five or four years, though it may be made three should the conditions of the locality in which it stands demand it.

Only those are eligible for admission to a Girls' Higher Common School who have finished a Common School course of six years, or whose scholarship is recognized as equal to, or higher than, the standard laid down by the Governor-General of Chosen.

Those eligible for admission to a Girls' Higher Common School having a course of three years only, are girls who have gone through the higher course of a Common School, or who have scholarship equal to, or higher than, the standard laid down by the Governor-General of Chosen.

A Girls' Higher Common School may have a supplementary course.

The course of study and entrance qualification of the supplementary course are fixed by the Governor-General of Chosen.

ART. X. With regard to entrance qualification, those finishing a Common School course of six years are regarded as having completed a Primary School course, those completing the first year or the full term of the higher course of a Common School as having respectively finished the first year of a Higher Primary School or the term of a Higher Primary School having a two-year course of study, those finishing a Higher Common School course as those finishing a Middle School course, and those finishing a Girls' Higher Common School course as those finishing a Girls' High School course, the term of which is regarded as proper.

ART. XI. Business education* is governed by the Business School Ordinance, for Education, but functions of the Minister of Education mentioned in that Ordinance are performed by the Governor-General of Chosen.

With regard to the establishment of a Business School and its textbooks, the Governor-General of Chosen is invested with discretionary powers.

* The original words used in the Ordinance for business education are *jitsugyo kyoiku* and mean both commercial and industrial education.—(Translator.)

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ART. XII. Professional education is governed by the Professiona' School Ordinance and university education and preparatory education for the same by the University Ordinance with a proviso that the functions of the Minister of Education mentioned in these Ordinances are performed by the Governor-General of Chosen.

With regard to the establishment of a Professional School and the qualification of teachers of a University Preparatory Course, the Governor-General of Chosen is invested with discretionary powers.

ART. XIII. An institution where normal education is given is a Normal School.

A Normal School aims at specifically fostering moral character, and at training those desirous of becoming teachers of a Primary School and Common School.

ART. XIV. A Normal School shall have a First and Second Department, but, in case special circumstances exist, it may have either a First Department only or a Second Department only.

The First Department educates those intending to become teachers of a Primary School, and the Second Department those to become teachers of a Common School.

ART. XV. The course of study of a Normal School is six years, that is, an ordinary course of five years and a practice course of one year, though, with regard to females, the course of study is five years, their ordinary course being one year less.

ART. XVI. Only those are eligible for admission to the ordinary course of a Normal School who have completed a Primary School course or whose scholarship is recognized as equal to, or higher than, the standard laid down by the Governor-General of Chosen. Only those are eligible for admission to the practice course who have completed the ordinary course, who have completed a Middle School course or a Girls' High School course of four years, or whose scholarship is recognized as equal to, or higher than, the standard laid down by the Governor-General of Chosen.

ART. XVII. In case special circumstances exist, a Normal School shall have a special course or may have a special course alone.

Provisions of ART. XIV. apply correspondingly to the special course mentioned in the preceding paragraph.

ART. XVIII. The course of study of the special course is either three or two years.

Only those are eligible for admission to the special course who have completed a Higher Primary School of two years or whose scholarship is recognized as equal to, or higher than, the standard laid down by the Governor-General of Chosen.

ART. XIX. A Normal School may have a post-graduate course or a training course, but the post-graduate course cannot be established in a Normal School having a special course alone.

The course of study and entrance qualification for a post-graduate course and training course are fixed by the Governor-General of Chosen.

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ART. XX. A Normal School shall have attached thereto a Primary School and a Common School, though a Normal School of the First Department may have attached a Primary School only, and the Second Department a Common School only.

In case there exists special circumstances, a Public Primary School may be substituted for a Primary School attached, and a Public Common School for a Common School attached.

ART. XXI. A Normal School is either a Government or public institution.

A Public Normal School may be established only with the local revenues of a province.

ART. XXII. In case special circumstances exist, either a practice course or a training course of the Second Department of the Normal School may be additionally established in a Higher Common School or Girls' Higher Common School as maintained by the Government.

Provisions of ART. XX. apply correspondingly to the Higher Common School mentioned in the preceding paragraph.

ART. XXIII. With regard to the subjects of study, organization, accommodation, and tuition fee of a Common School, Higher Common School, Girls' Higher Common School, and Normal School, the Governor-General is invested with discretionary powers.

ART. XXIV. For the establishment or abolition of a Common School, Higher Common School, and Girls' Higher Common School, whether public or private, and a Public Normal School, permission of the Governor-General of Chosen is required.

ART. XXV. In case special circumstances exist, subject to provisions made by the Governor-General of Chosen, those usually speaking the national language are eligible for admission to a Common School, Higher Common School, or Girls' Higher Common School, and those not usually speaking the national language to a Primary School, Middle School or Girls' High School.

ART. XXVI. With regard to a private school, a school for particular education and all other educational undertakings, the Governor-General of Chosen is invested with discretionary powers in such matters as are not provided for in this Ordinance.

ART. XXVII. The date of enforcement of this Ordinance is appointed by the Governor-General of Chosen.

ART. XXVIII. The Chosen Educational Ordinance promulgated by Imperial Ordinance No. 229 of 1911 is null and void.

ART. XXIX. A Primary School, Middle School, Girls' High School, Common School, Higher Common School, Girls' Higher Common School, Business School, whether it is special, elementary, or common, Government Professional School, and Normal School, such as actually existing in Chosen when this Ordinance comes into operation, is respectively a Primary School, Middle School, Girls' High School, Common School, Higher Common School, Girls' Higher Common School, Business School, Professional School, and Normal School by Virtue of this Ordinance.

The Higher Common School, Girls' Higher Common School, Business School, and Professional School mentioned in the preceding paragraph

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may apply provisions of the superseded Educational Ordinance to their present scholars while continuing in attendance.

ART. XXX. A Higher Common School actually existing in Chosen when this Ordinance comes into operation may continue its supplementary course established by virtue of the superseded Educational Ordinance within the limits of two years from the date of enforcement of this Ordinance.

ART. XXXI. A Government Higher Common School and Government Girls' Higher Common School actually existing in Chosen when this Ordinance comes into operation may continue their Normal Course established by virtue of the superseded Educational Ordinance, in the case of the former within the limits of four years from the date of enforcement of this Ordinance and in the case of the latter within the limits of three years from the same date.

ART. XXXII. A Private Professional School actually existing in Chosen when this Ordinance comes into operation may be maintained for the time being by virtue of the superseded Educational Ordinance.

APPENDIX B

Educational Ordinance of 1911.

CHAPTER I.

GENERAL PLAN

ART. I. Education for Koreans in Chosen shall be given in accordance with this ordinance.

ART. II. The essential principle of education in Chosen shall be the making of loyal and good subjects by giving instruction on the basis of the Imperial Rescript concerning Education.

ART. III. Education in Chosen shall be adapted to the need of the times and the condition of the people.

ART. IV. Education in Chosen is roughly classified into three kinds, i. e., common, industrial and special education.

ART. V. Common education shall aim at imparting common knowledge and art, special attention being paid to the engendering of national characteristics and the spread of the national language.

ART. VI. Industrial education shall aim at imparting knowledge and art concerning agriculture, commerce, technical industry and so forth.

ART. VII. Special education shall aim at imparting knowledge and art of higher branches of science and art.

CHAPTER II.

SCHOOLS

ART. VIII. A Common School is an institution in which children are given the common education forming the basis of national education.

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Attention shall be given to the proper development of their bodies, the national language shall be taught and moral training given so that national characteristics be fostered, besides imparting to them the knowledge and art indispensable to daily life.

ART. IX. The period of study for a Common School shall be four years. This, however, may be shortened by one year subject to the conditions of the locality in which the school is established.

ART. X. Children not less than eight years of age are eligible for admission to a Common School.

ART. XI. A High School gives boy students higher common education, by which is understood training in common sense, and in national characteristics and instruction in knowledge and art necessary for the gaining of a livelihood.

ART. XII. The period of study for a High School shall be four years.

ART. XIII. Those eligible for admission to a High School must be boys not less than full twelve years of age, and graduates of a Common School the period of study in which is four years, or boys whose qualifications are recognized as equal or superior to those of the aforesaid.

ART. XIV. A normal course or a short course for training of teachers may be established in a Government High School, with the object of giving education to students wishing to become teachers of Common Schools.

The period of study for the normal course shall be one year, and that for the short course less than one year.

Graduates of a High School are eligible to enter the normal course, and those who are not less than full sixteen years of age and have finished the second year course of a High School or those whose qualifications are recognized as equal or superior to those of the aforesaid are eligible for the short course.

ART. XV. A Girls' High School is an institution for giving girls higher common education, in order to foster in them feminine virtues, cultivate national characteristics and instruct them in the knowledge and art necessary to making livelihood.

ART. XVI. The period of study for a Girls' High School shall be three years.

ART. XVII. Girls not less than full twelve years of age who have graduated from a Common School the period of study in which is four years, or those whose qualifications are recognized as equal or superior to those of the aforesaid are eligible for admission to a Girls' High School.

ART. XVIII. An arts course may be instituted in a Girls' High School. In the course sewing and manual work shall be specially taught, and girls eligible for it shall be not less than twelve years of age.

The period of study shall be less than three years.

ART. XIX. A normal course may be instituted in a Government Girls' High School to train girls wishing to become Common School teachers.

The period of study for the course shall be one year.

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Girls eligible for the course shall have graduated from a Girls' High School.

ART. XX. An Industrial School trains students wishing to engage in agriculture, commerce and technical industry, giving them the necessary education therefor.

ART. XXI. Industrial Schools include Agricultural School, Commercial School, Technical School and Elementary Industrial School.

ART. XXII. The period of study for an Industrial School shall be two or three years.

ART. XXIII. Those eligible for an Industrial School shall be not less than twelve years of age, and graduates of a Common School the period of study in which is four years, or those whose qualifications are recognized as equal or superior to those of the aforesaid.

ART. XXIV. With regard to the period of study and requirements of students eligible for an Elementary Industrial School, the foregoing two articles are not applicable, but these will be determined by the Governor-General of Chosen.

ART. XXV. A Special School gives to boy students education in higher branches of science and art.

ART. XXVI. The period of study for a Special School shall be three or four years.

ART. XXVII. Those eligible for a Special School shall be more than sixteen years of age and graduates of a High School or those possessing scholarly attainments equal or superior to them.

ART. XXVIII. For the establishment or abolition of Common Schools, High Schools, Girls' High Schools, Industrial Schools and Special Schools, whether public or private, permission of the Governor-General of Chosen must be obtained.

ART. XXIX. Provisions concerning the subjects of study, their standard, staff, text-books, and tuition fee of Common Schools, High Schools, Industrial Schools and Special Schools, shall be determined by the Governor-General of Chosen.

ART. XXX. Provisions for schools not included in the present regulations shall be determined by the Governor-General of Chosen.

SUPPLEMENTARY RULE

The date of putting this Ordinance into force shall be determined by the Governor-General of Chosen.

The Common Schools, High Schools and Girls' High Schools which have existed hitherto will be recognized as Common Schools, High Schools and Girls' High Schools established in compliance with this ordinance; also Agricultural Schools, Commercial Schools and Industrial Supplementary Schools which have existed hitherto will be recognized as Agricultural Schools, Commercial Schools and Elementary Industrial Schools established in accordance with this ordinance. Concerning those schools existing at the time of the enforcement of this ordinance, irrespective of its provisions, the Governor General of Chosen may make or take necessary arrangement or measures.

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APPENDIX C

Government Statistics All Schools in Korea 1923 (1)

Schools Type	No.	No. of Tchrs.	Pupils Boys	Girls	Total	Expenditure in Yen Ordin'ry	Extrodnry	Total
Primary								
" Govt.	1	18	207	181	388	———	———	———
" Pub.	434	1,672	J 27,749	25,382	53,131	2,919,987	714,620	3,634,607
"			K 428	68	496			
			F 2	0	2			
" Priv.	1	1	J 7	7	14	1,038	———	1,038
			K	1	1			
Middle			J 3,393	———	3,393			
" Govt.	8	194	K 101	———	101	674,992	146,290	821,282
" Pub.	1	4	J 35	———	53			
			K 1	———	1	22,948	133,590	156,538
Girls High								
" Public	19	213	———	J 4,475	4,475			
				K 41	41	535,281	145,238	680,519
Common								
" Govt.	3	29	K 724	394	1,118	———	———	———
" Pub.	956	5,450	J 59	82	141			
			K-263,132	41,786	304,918	7,765,468	3,811,245	11,576,713
" Priv.	49	271	J 3	3	6			
			K 8,626	3,005	11,631	199,812	141,751	341,563

(1) From "Report of Schools in Chosen" 1924 Educ. Bureau, Govt. Gen. of Chosen, pp. 1-6.
Note: J refers to Japanese pupils; F to Foreign; K to Korean.

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APPENDIX C (Continued)

Schools Type	No.	No. of Tchrs.	Pupils Boys	Pupils Girls	Total	Expenditure in Yen Ordin'ry	Expenditure in Yen Extrodnry	Total
High. Com.			J 36	———	36			
B. Govt.	12	249	K 4,274	———	4,274	952,083	371,586	1,323,669
" Priv.	8	174	K 4,657	———	4,657	318,811	52,650	371,461
High. Com.	2	41	J———	45	45			
G. Govt.			K———	638	638	184,159	21,015	205,174
" Priv.	5	59	K———	880	880	160,051	8,536	168,587
Indstrl. 5 Yr. Schs. Agric.			J 116	———	116			
" Govt.	1	13	K 72	———	72	69,706	70,270	139,976
" Pub.	19	159	J 106	———	106			
			K 2,590	———	2,590	405,611	246,023	651,634
Com. Pub.	15	139	J 1,455	———	1,455			
			K 1,219	———	1,219	385,855	312,107	697,962
" Priv.	3	43	J 276	———	276			
			K 366	———	366	88,433	9,000	97,433
Com. & Tech.			J 61	———	61			
Pub.	1	21	K 227	———	227	46,047	220,000	266,047
Technic.			J 102	———	102			
Govt.	1	29	K 43	———	43	75,518	———	75,518
Fishry Pub.	3	15	K 132	———	132	39,850	6,372	46,222
Ind. 3-Yr. Agric. Pub.	7	21	K 434	———	434	24,968	130	25,098

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APPENDIX C (Continued)

Schools Type	No.	No. of Tchrs.	Pupils	Boys	Girls	Total	Expenditure in Yen Ordin'ry	Extrodnry	Total
Comm.			J	181	———	181			
Pub.	8	53	K	415	———	415	29,233	295	29,528
Techn.			J	19	———	19			
Pub.	7	36	K	280	———	280	29,790	300	30,090
Fishry Pub.	1	3	K	47	———	47	2,836	———	2,836
Colleges			J	581	———	581			
Govt.	5	179	K	480	———	480	474,667	96,582	571,249
Priv.	3	69	K	445	———	445	140,544	101,899	242,443
Normal			J	388	———	388			
Govt.	1	46	K	37	———	37	252,111	118,840	370,951
" Pub.	13	119	J	26	———	26			
			K	1,212	———	1,212	461,876	338,517	800,393
Various Pub.	194	516	J	31	———	31			
			K	13,158	398	13,556	70,394	2,720	73,114
Var. Priv. Secular	376	1,299	J	968	924	1,892			
			K	40,676	4,463	45,139	910,502	123,908	1,034,410
			F	———	1	1			
Var. Priv. Rel'gous	273	1,244	J	———	5	5			
			K	24,228	11,953	36,181	764,523	63,771	828,294
			J	35,816	31,104	66,920	18,007,094	7,257,255	25,264,349
Total	2,430	12,379	K	368,004	63,627	431,631			
			F	2	1	3			
Grand Total Pupils				403,822	94,732	498,554			

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APPENDIX D

Statistics Showing Distribution by Provinces of Public Common Schools 1923 (1)

Province	No. Schs.	No. of Tchrs.	Pupils Boys	Pupils Girls	Pupils Total	Expenditure in Yen Ordinary	Expenditure in Yen Extr'odny	Expenditure in Yen Total	Per Pupil
Kyungkui	111	746	32,216	5,124	37,340	1,125,127	752,123	1,877,250	30
N. Ch'Chung	46	244	12,168	1,420	13,588	428,476	42,625	471,101	32
S. Ch'Chung	88	429	22,486	2,450	24,936	640,858	330,940	971,798	25
N. Chulla	67	375	19,019	2,841	21,860	597,142	175,484	772,626	27
S. Chulla	95	502	25,389	3,813	29,202	681,832	205,423	887,255	23
N. Kyungsang	97	512	24,491	4,363	28,854	758,284	612,451	1,370,735	26
S. Kyungsang	98	535	28,383	5,412	33,795	783,102	363,886	1,146,988	23
Whanghai	79	371	17,520	3,195	20,715	541,868	319,437	861,305	26
S. P'yang	62	401	19,089	3,018	22,107	483,988	238,248	722,236	22
N. P'yang	70	442	22,454	2,959	25,413	568,997	291,993	860,990	22
Kangwon	58	315	13,682	3,199	16,881	417,048	147,285	564,333	26
S. Hamkyung	52	344	16,487	2,910	19,397	406,176	133,022	539,198	21
N. Hamkyung	33	234	9,805	2,164	11,969	332,570	198,328	530,098	27
Totals	956	5,450	263,191	41,868	305,059	7,765,468	3,811,245	11,576,713	
Average	73.5	419	20,245	3,245	23,465	597,326	293,172	890,498	25
Median	70.	429	19,089	2,959	22,107	568,997	238,248	860,990	26

1 "Report of Schools in Chosen," 1924, Educ. Bureau, Govt. General of Chosen, pp. 25-28.

APPENDIX E

Korean and Japanese Pronunciation of the Names of the Provinces and Principal Places Referred to in the Text

KOREAN	JAPANESE
The Provinces	
Chulla-doh (N. & S.)	Zenra-do
Choongchung-doh (N & S)	Chusei-do
Hamkyung-doh (N & S)	Kankyo-do
Kyungkui-doh	Keiki-do
Kyengsang-doh (N & S)	Keisho-do
Kangwon-doh	Kogen-do
Pyengyan-doh (N & S)	Heian-do
Whanghai-doh	Kokai-do
Principal Places	
Chairyung	Sainei
Chemulpo (Inchun)	Jinsen
Chinju	Shinshu
Chinnampo	Chinnampo
Choonchun	Shunsen
Chongjin	Seishin
Chulwon	Tetsugen
Chungju	Seishu
Chunju	Zenshu
Fusan (Pusan)	Fusan
Haiju	Kaishu
Hamheung	Kanko
Hoiryung	Kainei
Kangkai	Kokai
Kangwha	Kokwa
Kongju	Koshu
Korea (Chosen)	Chosen
Kuchang	Kyosho
Keimipo	Kenjiho
Kunsan	Kunsan
Kwangju	Koshu
Masan	Basan
Mokpo	Moppo
Mukden (Pongchun)	Mukden (Hoden)
Nanam	Ranan
Pyengyang	Heijo
Seoul (Kyengsong)	Keijo
Songdo (Kaisong)	Kaijo
Songjin	Joshin
Soonchun	Junten
Suwon	Suigen
Syenchun	Sensen
Taiku	Taikyu
Tongnai	Torai
Tongyeng	Toei
Wonju	Genshu
Wonsan	Gensan
Wiju (Euiju)	Gishu
New Wiju	Shingishu
Yengbyen	Neihen
Yichun	Risen
Yongjung	Ryusei
The Three Kingdoms (Old Korean History)	
Korguryu	Korai
Paikche	Hiakusai
Silla	Shinra

Note: As the above list is for the benefit of English and American readers, some names have found a place on the Korean side which are not really the Korean pronunciation or name but the one commonly used by English speaking people in Korea. Thus,

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Chemulpo, while a Korean word is no longer used by the Koreans who call the port "Inchun" which is the Korean equivalent of "Jinsen"; similarly "Korea" is not used by Koreans who call the country "Chosen" or "Taihan"; again Mukden is not the Korean name but "Pongchun" but Westerners in this case have come closer to the Japanese than to the Korean. In the cases of "Seoul" and "Songdo" both the pronunciations given on the Korean side of the list are commonly used by Koreans.

APPENDIX F

Government Statistics on Village Schools ("Sohtang") 1923 (1)

Province	No. of Schools	No. of Tchrs.	Pupils Boys	Pupils Girls	Total	Yen Expen.
Kyungkui	2,204	2,254	25,276	432	25,708	253,090
N. Choongchung	878	899	8,127	20	8,147	71,956
S. Choongchung	1,291	1,355	13,811	202	14,013	151,197
N. Chulla	1,011	1,049	10,471	250	10,721	101,141
S. Chulla	1,679	1,820	29,920	596	30,516	208,196
N. Kyengsang	1,248	1,293	15,809	399	16,208	136,365
S. Kyengsang	1,025	1,036	12,750	246	12,996	101,836
Whanghai	2,791	2,881	36,386	1,375	37,761	267,039
S. Pyengyan	2,129	2,173	30,901	288	31,189	178,518
N. Pyengyan	2,423	3,463	38,561	417	38,978	209,981
Kangwon	2,275	2,325	22,979	308	23,287	171,271
S. Hamkyung	1,627	1,634	22,929	227	23,156	118,436
N. Hamkyung	476	517	8,032	150	8,182	75,379
Total	21,057	21,699	275,952	4,910	280,682	2,044,405

1 "Reports of Schools in Chosen" 1924—pp. 71, 72.

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APPENDIX G-1

Statistics of Mission Schools in Korea 1913-1914 (1)

School	K. T.	Jap. T.	Salary	Budg. per mo.	Totl.P.	PUPILS Common 1	2	3	4	High. Comm. 1	2	3	4	Spec. 1	2	Ind.
Songdo, B. S. M.	14	1	Y	378	284	65	30	29	12	10	29	26	19	15	13	21	69
P'yang, B. N. P. & N. M.	9	1		246	474						10	50	129	55	91	39	100
Taiku, B. N. P.	5	0		106	99						30	19	16	14	13	9	29
Kongju, B. N. M.	7	0		115	84		30	7	10	10	8	6	4				11
Mokpo B.	No report																
Syenchun B., N. P.	5	1		107	124						44	39	24	17	55		
Seoul, B. N. P.	13	0		295	184						102	49	15	17	97		
Hamheung	No report																
Masan B.	No report																

1 From Adams, J. E. "Review of Past Years Work in Mission Schools" Korea Mission Field Vol. X, p. 364 (Dec. 1914). The order has been re-arranged to correspond with that in Mr. Coen's questionnaire to facilitate comparison. "B," & "G" are Boys and Girls, and other letters refer to mission, i. e. No. 1 is Southern Methodist Boys School at Songdo, etc. "P" P preparatory class pre-school; "Spec" added 2 years to approximate American High School; "Ind" indicates number of total pupils who were doing work in Industrial Department.

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APPENDIX G-1 (Continued)

School	K. T.	Jap. T.	Salary Budg. per mo.	Totl P.	PUPILS Common 1	2	3	4	High. Comm. 1	2	3	4	Spec. 1	2	Ind.
Seoul, B. N. M.	9	1	114	178						30	36	47	46	19	56
Kunsan B. S. P.	5	0	96	63					24	9	10	11	5	4	23
Chunju B. S. P.	5	0	92	70	9	8	10	9	4	12	6	5	7		15
Kwangju B., S. P.	6	0	104	90		11	19	13	6	17	5	8	4	3	4	90
Chinju, B. A. P.	2	1	28	38	8	6	7	6	3	2	6					0
Seoul. G. N. P.	4	1	83	125					14	6	14	36	29	13	9	12
Syenchun G., N. P.	5	1	58	43							21	9	5	8		37
P'yang, G. N. P. & N. M.	5	1	61	184				14	24	38	35	26	28	29		16
Seoul. G. N M (Ewha)	5	2	216	266	45	28	15	9	22	44	24	15	16	8	27	(?)
Seoul. G. S. M.	5	1	150	96	30	13	14	6	8	6	4	7	8			7
Taiku, G. N. P.	7	0	44	28					10	8	3	5	2			21

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APPENDIX G-1 (Continued)

School	K. T.	Jap. T.	Salary Budg. per mo.	Totl P.	PUPILS Common 1	2	3	4	High. Comm. 1	2	3	4	Spec. 1	2	Ind.
Kunsan, G. S. P.	5	1	46	65	27	11	6	8	3	0	5	2	3		(?)
Chinju, G. A. P.	4	1	48	40				11	7	3	6	4	4	5	40
Kwangju G., S. P.	5	1	45	78	21	11	13	3	5	8	10	5	2		60
Chunju, G. S. P.	4	1	46	68	27	18	6	6	2	2	3	2	2		0
Masan A. P.	5	0	65	64	13	15	9	5	7	4	5	6			

Appendix G—1 & 2

Two tables of statistics on mission secondary schools have been included here for purpose of comparison. The first is from a table published in the Korea Mission Field in December, 1914, as a report by Dr. J. E. Adams of the previous year's work in mission schools; the second is compiled from the answers to a questionnaire sent out in 1922 by Mr. R. C. Coen then Acting Principal of the Northern Presbyterian Boys School in Seoul. The two tables warrant careful study by the student of education in Korea. The changes to be noted in the 10 years are astonishing, the average salary per teacher in 1922 is in most cases larger than the total monthly salary budget in 1923. The items of the two tables unfortunately are not just the same but are sufficiently near to be of interest. The full report has not been given in either case but merely those items that seemed of special interest. Further comparison may be made with the data on p. 110 of the text where some schools appear which are not included in Mr. Coen's questionnaire.

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APPENDIX G-2

Questionnaire on Secondary Schools by R. C. Coen, 1922

Answers from 10 Mission Secondary Schools for Boys

	Songdo	P'yng N.P.	Taiku	Kongju	Mokpo	Syen-chun	Seoul N.P.	Ham-hung	Masan	Seoul N.M.	Aver-age
Av. Term of Tchr. Serv.	3.5 yr.	5 yrs.	——	2.5 yr.	——	——	4 yr.	3 yr.	2 yr.	4.5 yr.	4 yrs.
Max. hrs. any Tchr.	——	26	27	19	32	40	26	22	26	24	26 hrs.
Av. Hrs. per Tchr.	22	23	25	18	30	30	20	20	22	20	23 hrs.
Av. Salary	Y120.	Y 70.	Y 70.	Y 70.	Y 55.	Y 60.	Y 90.	Y 58.	Y 80.	Y 99.	Y 77.20
Min. Salary	75.00	60.00	55.00	60.00	40.	40.	45.	20.	50.	50.	Y 49.50
Max. Salary	130.00	100.00	85.00	80.00	70.	80.	110.	80.	120.	160.	Y101.50
No. of part time Tchrs.	2	5	0	3	0	3	4	3	2	7	2.7
No. of Tchrs. full time	12	17	14	3	3	10	8	8	6	18	9.9
Miss. Money per pupil	Y 60.	Y 7	Y 47	Y 90.	——	Y 15	Y 37	—	Y 40	Y 30	Y 40.75
% Foreign money exp.	57%	25%	70%	66%	85%	52%	60%	——	60%	50%	58.33%
Entrance Fees	Y 3.00	Y 2.00	Y 5.00	Y 1.00	Y 1.00	Y 1.00	Y 2.00	Y 1.00	Y 2.00	Y 2.00	Y 2.00

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Exam. Fees	Y 1.00	Y 1	Y 2.00	Y 1.00	Y 0.50	Y 1.00	Y 1.00	Y 0.00	Y 0.50	Y 1.00	Y 0.90
Tuition per year	Y 33.00	13.50	27.50	18.00	7.50	20.00	33.00	16.50	18.00	18.00	Y 20.50
Total Amt. Budget	Y 33,000	19,300	16,000	7,500	6,000	11,700	13,425	——	11,000	40,000	Y 17,547
Dorm. Fees per term	Y 4.50	Y 0.50	0	Y 3.00	Y 1.00	Y 1.80	Y 2.50	0	0	Y 6.00	Y 2.75
Board per Month	Y 7.00	Y 9.00	Y 10.00	Y 9.00	Y 5.50	Y 8.75	Y 12.00	Y 12.00	Y 10.00	Y 14.00	Y 8.92
Max. in a class	55	50	50	——	30	130	60	——	70	93	54.6
% Non-Christians	0%	0%	8%	5%	0%	0%	0%	0%	40%	40%	9.3%
No. Students Mar. 1, 1922	283	600	230	44	35	317	200	123	200	666	269
Students by class 1	172	232	134	28	16	130	100	60	80	259	
2	71	172	30	16	10	83	45	40	70	188	
3	21	118	48	0	4	59	33	20	42	105	
4	19	53	11	0	0	25	22	3	8	98	
5	0	51	7	0	0	20	0	0	0	15	
Total hrs. on Schedule	175	384	216	66	130	395	170	132	136	405	
No. Hrs. Bible, Week	3	3	3	4	4	3	2	4	2	4	
Install 5 yr. course in 1922?	yes	yes	yes	?	?	yes	yes	?	no	yes	
Recognized School?	yes	no	no	no	no	no	no	no	no	yes	

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APPENDIX H.

1924 Statistics Southern Methodist Mission From Fisher Questionnaire.

Elementary Schools

District	No. of Sch'ls.	No. of Tchrs.	Pupils Boys	Pupils Girls	Fees per Mo.	Expenditure in Yen Miss'n	Expenditure in Yen Local	% Locl.	Tchrs. Sal. Men	Tchrs. Sal. Wmn.
Seoul	3	8	155	110	Y 0.70	Y2,960	Y 2,240	43.0	55	35
Choonchun	7	18	340	225	.40	8,000	6,000	42.8	45	35
Wonsan	27	58	1,004	550	1.00	11,960	22,125	65.0	27	29
Songdo	3	38	1,070	640	1.00	14,260	14,324	50.0	60	40
Totals	40	122	2,569	1,525	——	37,180	44,689	——	—	—
Averages	—	——	——	——	0.77	——	——	50.0	47	35

Secondary Schools

Seoul	1	21	——	606	2.00	50,000	3,500	6.6	100	45
Wonsan	1	19	——	450	?	15,920	4,000	20.1	85	37
Songdo	2	35	687	170	2.85	38,600	34,219	47.0	130	70
Totals	4	75	687	1,226	——	104,520	41,719	——	——	—
Averages	—	——	——	——	2.26	26,130	10,429	——	105	51

Sunday Schools

District	No. Schls. for Xtians	No. for Non-Xtians	No. of Teachers	Pupils Boys	Pupils Girls	Total
Seoul	17	—	122	510	705	1,215
Choonchun	75	25	190	1,200	800	2,000
Wonsan	50	35	251	——	——	3,666
Songdo			——No Report——			
Totals	142	60	563	——	——	6,881

Explanatory Note:

The elementary schools reported by the Seoul, Choonchun and Songdo districts do not include "sohtang," but only registered schools. Wonsan report includes both "sohtang" and registered schools.

The enrollment for girls' secondary schools in Seoul includes both elementary and secondary grades conducted as one school.

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APPENDIX I

Curricula, Chosen Christian College

I. LITERARY DEPARTMENT

First Year

Morals	1
Bible	2
Japanese	2
Chinese	3
Introduction to Literature	2
English	5
English Lit., Grammar, Composition	5
Oriental History	2
Occ. History	3
Civil Government	2
Natural Science	3
Music	1
Exercise	1
	32

Second Year

Morals	1
Bible	2
Japanese Lit.	2
Chinese	2
English Reading	5
English Grammar	3
English Composition and Conversation	2
Oriental History	2
Occ. History	3
Economics	3
Psychology	3
Natural Science	2
Music	1
Exercise	1
	32

Third Year

Morals	1
Bible	2
Japanese Lit.	2
Chinese	2
English Reading	2
English Literature	3
Occ. History	4
Philosophy	3
Logic	2
History of Education	3
Methods of Education	3
Music	1
Exercise	1
	29

Fourth Year

Morals	1
Bible	2
Japanese Lit.	2
English Reading	2
English Literature	3
Occ. History	5
Sociology	3
History of Philosophy	3
Ethics	3
Pedagogy	3
Music	2
Exercise	1
	29

II. BIBLICAL DEPARTMENT

First Year

Morals	1
Bible	3
Japanese	2
English	5
English Literature	3
Chinese	1
Oriental History	2
Occ. History	3
Civil Government	2
Biology	4
Astronomy	1

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History of Church	2
Music	2
Exercise	1
	—
	32

Second Year

Morals	1
Bible	3
Japanese Lit.	2
English	5
English Lit.	3
Occ. History	3
Economics	3
Psychology	4
Geology	3
Geography	1
Sunday School	1
Music	2
Exercise	1
	—
	32

Third Year

Morals	1
Bible	3
English	2
English Lit.	3
Occ. History	4
Philosophy	3
Logic	2
History of Education	3
Methods of Education	3
Christian Evidences	2
Music	1
Exercise	1
	—
	28

Fourth Year

Morals	1
Bible	3
English	2
English Literature	3
Occ. History	5
Sociology	3
Philosophy	3
Ethics	3
Pedagogy	3
Fundamentals of Faith	2
Music	1
Exercise	1
	—
	30

III. COMMERCIAL DEPARTMENT

First Year

Morals	1
Bible	2
Japanese	2
English	2
English Grammar	3
English Conversation	2
Com. English	2
Chinese Composition	1
Economics	3
Com. Geography	3
Commerce	3
Com. Arithmetic	3
Bookkeeping	3
Civil Government	2
Music	1
Exercise	1
	—
	34

Second Year

Morals	1
Bible	2
English Reading	3
English Grammar	3
English Conversation	2
Com. English	4
Com. Japanese	1
Economic Policy	2
Com. History	2
Banking	2
Insurance	1
Com. Arithmetic	2
Bank-Bookkeeping	2
Civil Law	4
Com. Law	2
Typewriting	1
Exercise	1
	—
	35

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Third Year

Morals	1
Bible	2
English	6
Com. English	4
Finance	2
Statistics	1
Commodity	2
Money	1
Insurance	2
Communication	2
Customs and Warehouse	1
Exchange	1
Accounting	2
Com. Practice	2
Com. Law	3
Typewriting	1
Abacus	1
Exercise	1
	—
	35

IV. SCIENCE DEPARTMENT

First Year

Morals	1
Bible	2
Japanese	2
English Reading	2
English Grammar	3
Science English	3
Algebra	3
Geometry	3
Physics Lectures	3
Physics Laboratory	3
Chemistry Lectures	3
Chemistry Laboratory	2
Exercise	1
	—
	31

Second Year

Morals	1
Bible	2
Trigonometry	3
Anal. Geometry	3
Physics Lectures	3
Physics Laboratory	2
Anal. Chem. Lectures	2
Anal. Chem. Laboratory	2
Geology and Mining	3
Surveying	3
Mechanical Drawing	2
Social Economics	3
Exercise	1
	—
	30

Third Year

Morals	1
Bible	2
Calculus	5
Mechanics	3
Physics Lectures	3
Physics Laboratory	2
Physical Chemistry	2
Physical Chem. Laboratory	2
Electrical Engineering	5
Biology	3
Work Shop	2
Exercise	1
	—
	31

Fourth Year

Morals	1
Bible	2
Differencial Equations	3
Astronomy	4
Dynamics, Lectures	4
Dynamics, Laboratory	2
Electro-Chemistry	2
Electro-Chemistry, Laboratory	1
Electricity and Magnetism	3
Electricity in Laboratory	2
Work Shop	2
Methods of Education	3
Exercise	1
	—
	30

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APPENDIX J

Table Showing Number and Percent of Workers Assigned to Educational, Evangelistic, Medical and Other Work for Six Missions, 1913—1925

(See Fig. 23 p. 165 of text)

	Education		Evangelistic		Medical		Misc.		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%
1913										
N.M.	16	29.6	26	48.2	11	20.4	1	1.8	54	100
S.M.	16	39.0	20	48.8	4	9.8	1	2.4	41	100
N.P.	15	19.3	47	60.2	15	19.3	1	1.2	78	100
S.P.	11	23.4	27	57.5	9	19.1	0	0.0	47	100
C.P.	2	14.3	9	64.3	3	21.4	0	0.0	14	100
A.P.	3	12.5	18	75.0	3	12.5	0	0.0	24	100
Total 1913	63	24.4	147	56.7	45	17.5	3	1.2	258	100
1914										
N.M.	13	26.0	26	52.0	10	20.0	1	2.0	50	100
S.M.	13	32.8	23	56.0	4	9.8	1	2.4	41	100
N.P.	16	20.4	46	59.0	14	18.0	2	2.6	78	100
S.P.	7	14.0	33	66.0	9	18.0	1	2.0	50	100
C.P.	3	15.0	13	65.0	4	20.0	0	0.0	20	100
A.P.	4	16.7	17	70.8	3	12.5	0	0.0	24	100
Total 1914	56	21.4	158	60.0	44	16.7	5	1.9	263	100
1915										
N.M.	17	32.0	27	51.0	8	15.1	1	1.9	53	100
S.M.	13	30.8	23	54.9	5	11.9	1	2.4	42	100
N.P.	12	16.0	47	62.7	15	20.0	1	1.3	75	100
S.P.	10	21.2	27	57.5	8	17.0	2	4.3	47	100
C.P.	3	19.2	18	69.3	5	11.5	0	0.0	26	100
A.P.	4	17.4	16	69.5	3	13.1	0	0.0	23	100
Total 1915	59	22.1	158	59.5	44	16.5	5	1.9	266	100

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APPENDIX J (Continued)

	Education		Evangelistic		Medical		Misc.		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%
1916										
N.M.	19	34.6	26	47.4	9	16.2	1	1.8	55	100
S.M.	13	33.2	21	54.0	5	12.8	0	0.0	39	100
N.P.	17	22.4	41	54.0	15	19.6	3	4.0	76	100
S.P.	6	12.5	36	75.0	5	10.4	1	2.1	48	100
C.P.	0	0.0	19	82.5	4	17.5	0	0.0	23	100
A.P.	3	11.5	20	77.0	3	11.5	0	0.0	26	100
Total 1916	58	21.7	163	61.2	41	15.4	5	1.7	267	100
1917										
N.M.	21	41.2	20	39.2	10	19.6	0	0.0	51	100
S.M.	10	23.8	24	57.1	7	16.7	1	2.4	42	100
N.P.	19	24.7	41	53.3	15	19.4	2	2.6	77	100
S.P.	8	16.3	29	59.2	11	22.5	1	2.0	49	100
C.P.	1	3.8	19	73.0	6	23.2	0	0.0	26	100
A.P.	4	15.4	19	73.0	3	11.6	0	0.0	26	100
Total 1917	63	23.3	152	55.7	52	19.5	4	1.5	271	100
1918										
N.M.	22	44.0	18	36.0	8	16.0	2	4.0	50	100
S.M.	10	30.0	17	52.0	6	18.0	0	0.0	33	100
N.P.	17	20.7	44	53.7	17	20.7	4	4.9	82	100
S.P.	5	11.1	30	66.7	9	20.0	1	2.2	45	100
C.P.	3	10.3	19	65.6	7	24.1	0	0.0	29	100
A.P.	4	15.4	19	73.0	3	18.9	0	0.0	26	100
Total 1918	61	23.0	147	55.5	50	19.0	7	2.6	265	100
1919										
N.M.	12	26.8	26	57.7	6	13.3	1	2.2	45	100
S.M.	10	30.0	17	52.0	6	18.0	0	0.0	33	100
N.P.	20	23.8	44	52.4	17	20.2	3	3.6	84	100
S.P.	5	11.1	30	66.7	9	20.0	1	2.2	45	100
C.P.	4	13.3	18	60.0	8	26.7	0	0.0	30	100
A.P.	5	20.0	16	64.0	4	16.0	0	0.0	25	100
Total 1919	56	21.4	151	57.7	50	19.0	5	1.9	262	100

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APPENDIX J (Continued)

	Education		Evangelistic		Medical		Misc.		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%
1920										
N.M.	23	46.0	21	42.0	6	12.0	0	0.0	50	100
S.M.	11	27.5	23	57.5	6	15.0	0	0.0	40	100
N.P.	19	21.4	52	58.4	14	15.7	4	4.5	89	100
S.P.	9	20.0	27	60.0	8	17.8	1	2.2	45	100
C.P.	4	13.3	18	60.0	8	26.7	0	0.0	30	100
A.P.	3	11.5	19	73.1	4	15.4	0	0.0	26	100
Total 1920	69	24.6	160	57.2	46	16.4	5	1.8	280	100
1921										
N.M.	28	39.4	30	42.4	12	16.9	1	1.3	71	100
S.M.	15	32.0	24	51.0	7	14.9	1	2.1	47	100
N.P.	24	25.8	50	53.8	16	17.2	3	3.2	93	100
S.P.	11	20.8	31	58.5	10	18.8	1	1.9	53	100
C.P.	5	18.6	18	66.6	4	14.8	0	0.0	27	100
A.P.	5	20.8	15	62.5	4	16.7	0	0.0	24	100
Total 1921	88	28.0	168	53.3	53	16.8	6	1.9	315	100
1922										
N.M.	24	38.0	20	31.8	17	27.0	2	3.2	63	100
S.M.	9	25.7	15	42.8	10	28.6	1	2.9	35	100
N.P.	23	24.7	44	47.4	19	20.4	7	7.5	93	100
S.P.	12	21.2	34	59.8	9	15.8	2	3.2	57	100
C.P.	7	20.0	19	54.3	8	22.8	1	2.9	35	100
A.P.	4	14.8	19	70.4	4	14.8	0	0.0	27	100
Total 1922	79	25.4	151	48.7	67	21.6	13	4.3	310	100
1923										
N.M.	32	45.7	21	30.0	15	21.4	2	2.9	70	100
S.M.	15	37.5	16	40.0	8	20.0	1	2.5	40	100
N.P.	24	26.1	47	51.1	18	19.5	3	3.3	92	100
S.P.	10	16.0	40	63.5	11	17.4	2	3.1	63	100
C.P.	7	21.9	18	56.3	6	18.7	1	3.1	32	100
A.P.	6	21.4	17	60.8	5	17.8	0	0.0	28	100
Total 1923	94	28.9	159	48.9	63	19.4	9	2.8	325	100

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APPENDIX J (Continued)

	Education		Evangelistic		Medical		Misc.		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%
1924										
N.M.	26	35.2	29	39.2	18	24.3	1	1.3	74	100
S.M.	17	34.0	21	42.0	12	24.0	0	0.0	50	100
N.P.	25	22.7	60	54.6	21	19.1	4	3.6	110	100
S.P.	13	19.6	35	53.0	14	21.2	4	6.3	66	100
C.P.	3	8.4	24	71.4	6	17.4	1	2.8	34	100
A.P.	5	17.3	19	65.4	5	17.3	0	0.0	29	100
Total 1924	89	24.7	188	51.3	76	21.2	10	2.8	359	100
1925										
N.M.	31	38.8	28	36.8	16	20.5	3	3.9	78	100
S.M.	15	33.3	21	46.7	9	20.0	0	0.0	45	100
N.P.	27	24.8	58	53.2	22	20.2	2	1.8	109	100
S.P.	17	27.4	29	46.8	14	22.6	2	3.2	62	100
C.P.	6	17.2	20	57.2	8	22.8	1	2.8	35	100
A.P.	5	17.8	18	64.3	5	17.8	0	0.0	28	100
Total 1925	101	28.5	174	48.7	74	20.7	8	2.2	357	100

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APPENDIX E.

CHRONOLOGY

The following list of events in Korean history is by no means a complete chronology but is intended to place before the reader some of the main educational landmarks, interspersed with a few political dates to help in placing them in their proper sequence. Many more might legitimately be included and some important dates have been omitted for lack of exact information. For dates before 1903 the reader is referred to Dr. H. N. Allen's excellent "Chronological Index." The writer is not aware of the existence of anything like a chronology covering the period since that date.

2333	B.C.	Tangun's dynasty founded.
1122	B.C.	Kija arrives from China and founds a dynasty with its capital at Pyengyang.
57 to 935	B.C. A.D.	(approx.) Period of the Three Kingdoms.
369	A.D.	Buddhism introduced into Koguryu.
384	A.D.	Buddhism introduced into Pakje.
424	A.D.	Buddhism introduced into Silla.
918	A.D.	Koryu dynasty founded with capital at Songdo.
1337		Movable metal type first used in printing in Korea.
1392		Yi dynasty founded with capital at Seoul.
1446		Invention of Korean phonetic script.
1592		Hideyoshi's invasion of Korea. His army was accompanied by a Catholic priest who is said to have made a number of converts among the prisoners taken to Japan. It was during this invasion that the Korean Admiral Yi built the ironclad "Tortoise-boat" which defeated the fleet bringing reinforcements to the invaders and so hastened their forced retirement from Korea.
1627		Manchu Invasion of Korea.
1783		Korean converted to Christianity by the Jesuits in Pekin.
1832		Gutzlaff, a protestant Prussian missionary spent a month on an island on the southern coast of Korea preaching and distributing books.
1936		Pere Maubant, a Catholic priest entered the country.
1866		Rev. Thomas of the London missionary society, killed with the crew of the "General Sherman" in the river off Pyengyang.
1876		Treaty signed with Japan.
1877		Elementary school for Japanese children opened by Japanese settlers at Fusan.
1877		Messrs. Ross and MacIntyre, Scotch Presbyterian missionaries at Mukden translate a portion of the Gospels into Korea.
1880-81		French-Korean grammar and dictionary published by priests.
1882		School for Japanese children opened at Wonsan.

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1883		Treaty signed with the United States and embassy sent to America.
1883		First modern school for Koreans, an English language school opened by Von Mollendorf and Halifax.
1884		Korean Government asks the United States to recommend three teachers for a Royal School.
1884	Sept.	Dr. and Mrs. H. N. Allen of the Presbyterian mission arrive in Seoul.
1885		School for Japanese children opened in Chemulpo.
1885	April 5	Rev. H. G. Underwood, first protestant minister of the Gospel arrives in Korea.
1885	May	Rev. H. G. Appenzeller, Dr. and Mrs. Scranton and Mrs. M. F. Scranton arrive to open the work of the M. E. Mission.
1886	Jan.	Ewha School for Girls founded by Mrs. M. F. Scranton.
1886	Jan.	Paichai School for Boys founded by Rev. Appenzeller.
1886		Presbyterian boys school and orphan asylum founded by Rev. H. G. Underwood.
1886		Government Medical School founded by Messrs. Allen, Heron and Underwood.
1886	July	Messrs. Bunker, Hulbert and Gilmore arrive to open Royal School.
1886		Marks Gospel translated into Korean by Messrs. Underwood and Appenzeller.
1886		First journey through the interior, made by Rev. H. G. Underwood.
1888		Presbyterian Girls School opened by Mrs. Bunker.
1889		Australian Presbyterian mission opened by Mr. and Miss Davies.
1889		First industrial training, begun at Paichai school by Mr. Ohlinger.
1889		Korean Religious Tract Society organized.
1889		First journey through the interior by a white woman, made by Mrs. H. G. Underwood.
1889		School for Japanese children organized by Japanese settlers in Seoul.
1890		Medical education for women begun by Dr. Rosetta S. Hall.
1890		English Church Mission opened by Bishop Corfe.
1891		Australian Presbyterian Mission reopened.
1891		Roman Catholic Theological Seminary at Yongsan opened.
1892		Southern Presbyterian Mission opened by Mr. and Mrs. Junkin, Mr. and Mrs. Reynolds, the Misses Tate and Davies, and Messrs. Tate and Johnson.
1893		Rev. McKenzie, first Canadian Presbyterian missionary arrives as an independent worker.
1894		Southern Methodist Mission opened by Rev. C. F. Reed.
1894		China-Japan War.
1895		First Ordinance looking toward a general system of education promulgated by the Korean Government.
1895		Government Law School organized.

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1895		Publication of the King's Oath in native script as well as in Chinese characters.
1895	June	Korean Queen assassinated by Japanese with connivance of the ex-regent.
1896		Old system of classical examination abolished.
1896		Government Middle School organized.
1896		First newspaper, published by Dr. Phillip Jaisohn.
1897		Government Medical School reorganized.
1897		First Christian newspaper "Christian News," published by Rev. H. G. Underwood.
1898		Carolina Institute for Girls opened by Mrs. J. P. Campbell of the Southern Methodist Mission in Seoul.
1898		School for the Blind begun in Pyengyang by Dr. R. S. Hall.
1898		Canadian Presbyterian Mission formally opened by Dr. and Mrs. Grierson, Mr. and Mrs. Foote and Mr. McRae.
1898		Industrial work begun in Pyengyang.
1899		Secondary School work begun in Pyengyang.
1900		Government Secondary School Building completed.
1900		Dr. Esther Kim Pak, returns to Korea as first Korean woman physician.
1900		Schools opened in Chunju and Mokpo by Southern Presbyterian mission.
1901		Y. M. C. A. opened in Seoul by Mr. Gillett.
1901		Presbyterian secondary school in Seoul, closed in 1897, reopened, Dr. J. S. Gale, principal.
1902		Presbyterian Theological Seminary in Pyengyang opened.
1902		First graduation from Government Medical College.
1902		Cornerstone of Severance Union Hospital laid.
1903	Sept.	First official action looking toward medical training taken by Northern Presbyterian mission.
1903		Schools opened in Kunsan and Kwangju by Southern Presbyterian mission.
1904		Russo-Japan War.
1904		Holston Institute founded at Songdo.
1905	Aug.	Protectorate over Korea declared by Japan.
1906		Government Agricultural and Dendrological School opened at Suwon.
1906		Schools opened at Taiku and Syenchun by Northern Presbyterian Mission.
1906		Y. M. C. A. Industrial Training school opened by Mr. Geo. Gregg.
1906		Organized nurses training begun at Severance Hospital.
1907	June	First class graduated from Presbyterian Theological Seminary at Pyengyang.
1907		Mr. Robt. McMurtrie arrives to organize the Anna Davis Memorial Shops for Industrial Training in Pyengyang.
1907		Government Industrial Training School opened in Seoul.
1908		Industrial Training begun at John D. Wells School in Seoul.
1908		First Class graduated from Severance Union Medical College.

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1908		Salvation Army opens work in Korea.
1908		Classes for the Deaf begun in Pyengyang in connection with the School for the Blind.
1908	June	First Graduates from Union Christian College, Pyengyang.
1909		German Benedictine Monks arrive to open educational work in Seoul.
1909		Regulations for Industrial Schools issued by Government.
1909		Collegiate work for men begun in Seoul by missions.
1910		Union Methodist Theological Seminary opened in Seoul.
1910		College work for women begun at Ewha School, Seoul.
1910		Korea Annexed by Japan.
1911		Chosen Educational Ordinance promulgated.
1912		School opened in Soonchun by Southern Presbyterians.
1913		Industrial Building erected for John D. Wells School in Seoul.
1913		College question decided in favor of Seoul by Joint Committee in New York.
1914		English Church Clergy Training College opened by Rev. Cecil Hodges.
1914	June	First Class graduated from Ewha College for Women.
1914		College question reconsidered and again decided in favor of Seoul, by Joint Committee in New York.
1914		Methodist missions withdraw from Pyengyang college.
1915		Formal Organization and opening of Chosen Christian College in Seoul, Dr. H. G. Underwood, President.
1915		Revision of Regulations for Private Schools by Government General, with the effect of barring the teaching of religion in such schools.
1915		Textile Dept. Songdo Higher Common School opened.
1916		Paichai School of Methodist mission conforms to new regulations and becomes a recognized Higher Common School. The first of the mission schools to take this course.
1916	Oct.	Death of Dr. H. G. Underwood, first President of the Chosen Christian College and election of Dr. O. R. Avison to succeed him.
1917		Charters granted to Chosen Christian College and to Severance Union Medical College as "Senmon Gakko," colleges under the revised regulations.
1918		Beggar Boys Industrial Home founded in Seoul by the Salvation Army.
1918		First Building completed and college work moved from temporary quarters in Y. M. C. A. in Seoul to the new site of the Chosen Christian College.
1919	Mar. 1	Independence Movement breaks out simultaneously all over Korea in form of unarmed demonstrations for independence.
1919		First class graduated from the Chosen Christian College.
1919	April	Federal Council Language School organized by Messrs. Koons, Cable and H. H. Underwood and first classes held.

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1919	Nov.	Admiral Baron Saito appointed Governor General of Korea.
1919		Preliminary Revision of the Regulations for High Schools and Girls' High Schools. The first of the educational reforms inaugurated by Baron Saito.
1920		Korean girls sent to China to study lace-making and the industry begun in the Kwangju girls' school by Mrs. M. L. Swineheart.
1921		Remarkable awakening among all classes of Korean people and greatly augmented desire for modern education.
1922		New Educational Ordinance promulgated by which system in Korea is made equal in grade to that in Japan.
1922		Korean Y. W. C. A. organized by a group of young Korean Women.
1923		Charters as "Senmon Gakko" college under the new Ordinance granted to Chosen Christian College and Severance Union Medical College.
1923		Government ruling that religion may be taught in recognized schools of college grade.
1923		Government ruling that private schools may on inspection be "designated" as equal to recognized schools and accorded the privileges of such schools even tho teaching religion.
1923		Frey Hall of Ewha Women's College dedicated.
1923		Daily Vacation Bible School Movement organized in Korea by Dr. Robt. Boville.
1923		Presbyterian Secondary School in Seoul, John D. Wells School, first to receive designation.
1923		Work of Severance Medical College further recognized by exemption of Severance graduates from further examination for license.
1924		Graduates of Severance Union Nurses Training School exempted from further examination for license.
1924		University Preparatory School organized by Government General and first class admitted.
1924		Appointment of a Korean as head of the Educational Bureau.
1924	Sept.	Adequate site purchased for Ewha Women's College.
1924	Nov.	Completion of first group of permanent buildings for Chosen Christian College.
1925		Charter as "college" granted Literary Department, Union Christian College, Pyengyang.
1925		Charter as "college" granted Literary and Music Departments Ewha College for Women.

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